

Ansari's of Firangi Mahal

by
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Preface

Even before the advent of Islam “Ansab”, the science of genealogy, has been a popular science among the Arabs and every tribe maintained its own pedigree; but since these pedigrees were un-written and were remembered by heart, some unimportant names were omitted. After Islam when the members of different tribes scattered in different countries, they preserved their pedigrees and passed them on from generation to generation. According to this tradition the members of the important Arab clans who came to India, brought their own pedigrees with them and it had become a custom that these pedigrees were seen and checked at the time of matrimonial alliances between the different families.

The Ansari families settled at different places in India had their own pedigrees and during the present venture I came across with several pedigrees preserved in the family history of those families. The pedigree of the Gangoh family was found in Tazkiratur Rasheed (the biography of Maulana Rasheed Ahmad Gangohi), the pedigrees of the Ansaris of Panipat and Pail was found in Tazkirat us Saleheen; that of the Ansaris of Shaikhura-Barnawa is recorded in the manuscript copy of Chishtiyah Behishtiyah, in possession of Maulana Muhammad Ahmad of Shaikhpur (the other manuscript is in Hyderabad and its reference has been made by C.A.Storey in his catalogue); and the genealogical table of the Ansaris of Uland (near Gulbarga) has been published in the booklet relating to the life of the saint, Shaikh Al Uddin Ulandi. Apart from these families many real Ansari families are scattered in different parts of the country and might be maintaining their own family history. Thus

a gentleman from Bijnaur provided me with his family history and I could lay hands on scattered papers relating to the pedigree of the Ansaris of some of the villages of district Bara Bankis such as Siddhaure, Rasauli etc. But in spite of all efforts I could not obtain shajara (pedigrees) of some important families like those of Yusufpur (in Ghazipur district), Ambehta and Saharanpur.

The family history along with pedigree of Sehali, Fatehpur and Lucknow (Farangi Mahal) is recorded in books like Gulzar-i-Ansar. The specific pedigree of Farangi Mahal family was found in the papers of Mulla Qutub Uddin of Sehali from whom the family originates and has been recorded in Aghsan-i-Arbaa of Maulana Wali Ullah, his son Maulana Inaam Ullah and many other scholars of Farangi Mahal, like Maulana Ghazzanfar, Mufti Muhammad Yusuf, Maulana Abdul Hai, Maulana Abdul Baqi, Maulana Abdul Bari etc. In Urdu the first book relating to the lives of the members of the Farangi Mahal family was written by Shaikh Altaf ur Rhman of Bara Gaon under the title "Ahwal-i-Ulema-i-Farangi Mahal" and on the basis of the same book Mufti Inayat Ullah sahib published his "Tazkira-i-Ulema-i-Farangi Mahal" in 1930.

About twenty years ago it occurred to Maulvi Muhammad Hamid, eldest son of Mufti Inayat Ullah, that his father's work should be made up-to-date and he entrusted this work to me but desired that no changes in the actual text of his father should be made. After going through the work I found that there was some confusion in the pedigree given in it. It was removed in another introduction and also in an epilogue and the manuscript was handed over to Maulana Hamid and was sent to press. In the meanwhile Maulana Hamid (Hamid Bahai) died of cardiac arrest. The book after quite a long time was brought from the press with the assistance of (late) Mr. Mushir Ahmad Razzaqi.

Times have changed. Most of the members of the family have migrated to foreign countries like Pakistan, Great Britain, Canada, U.S.A., Middle East Emirates and even to Malashiya. The popular language Urdu became a victim of politics and is almost dead in its own cradle, Utter Pradesh in India. In these circumstances I considered it necessary that an upto date, revised and corrected English version of Tazkira-i-Ulema-i-Farangi Mahal be prepared and published with the object that the new generation may know about their roots and also those who are interested in the Islamic studies in India may get information in this regard.

The present work is mainly based on Tazkira-i-Ulema-i-Farangi Mahal, as revised under the instructions of Maulana Hamid, but some other sources such as Chishtiyah Behishtiyash, Tazkiratul Ahbab, Sargusht-i-Peer-i-Herat, Peace or Destruction, Tazkira-I-Ulema-i-Hind etc. have also been utilized. My present age and state of health does not allow to see more sources at different libraries of India or to go to Pakistan to consult the family manuscripts which are preserved with my close relative Mmaulana Jamal Uddin Abdul Wahab (Jamal Mian Farangi Mahli)

It may be mentioned that only the important facts relating to the lives of the family members have been given in this book and due to paucity of space many interesting episodes mentioned in the source books have been omitted. Those who are interested in them may see them in the original books. Thus Tazkira-I-Ulema-I-Farangi Mahal, Khairul Amal, Aghsan-I- Arbaa,Umdatul Wasail and Takmila-I-Khairul Amal etc.are still relevant and on certain occasions are necessary to be seen.

I am thankful to my son Salim Anwarul Haq and daughter Derre Sameen and their consorts who provided me all facilities for computarising the present work and also to my relative Maulana

Abul Hasan Nizam Uddin who checked the spellings of the names of the Arabic books mentioned in the book.

Chapter I

INTRODUCTORY

Allama Shibli Nomani, the distinguished Urdu, Persian and Arabic scholar, in one of his literary articles has mentioned Farangi Mahal as the “Cambridge of India”. This statement is correct to the word and it is not an exaggeration to say that this is one of those few families of the world in which literary and scholarly traditions have prevailed for the last more than a thousand years. This lustrous family, which in the beginning of the eighteenth century, made Lucknow a center of Islamic learnings, traces its origin from Hazrat Abu Ayub Ansari, the distinguished companion and host at Yasrib of the Holy Prophet, Muhammad, the revivor of the religion of the prophet Ibrahim that he named “Islam.”

Prior to the introduction of Islam in Madina the place was known as Yasrib and was inhabited by the Jews and Arab tribes the most prominent of them being Aus and Khazraj. These two tribes though originated from a common ancestor, were always daggers drawn against each other and its full advantage was taken by the Jews. Immediately before the advent of Islam these civil wars had made them so weak that they had to bear all sorts of humiliations by the hands of the rich and influential Jews

ANSARS OF MADINA: When the Holy Prophet, Muhammad was permitted by God to propagate Islam openly, on the occasion of public gatherings he used to address those who used to go to Mecca for performing religious duties. On one such occasion a few members of the Aus and Khazraj tribes visited Macca and heard the sermons of the Holy Prophet and embraced Islam. Going back to Yasrib they informed their fellow tribesmen about the teachings of the new religion. On a later occasion a larger number of member

of these two tribes paid visit to Mecca and embraced Islam. By that time the hostility of the Qurraishs of Mecca towards Islam and harassment to the Prophet himself had made it impossible for the Muslims to live in Mecca. The neo- converts suggested to the Holy Prophet to migrate to the peaceful land of Yasrib, This invitation was accepted and according to a systematic plan in the thirteenth year of Islam small groups of the companions of the Holy Prophet started migrating towards Yasrib. According to this plan the Holy Prophet, his childhood friend, Abu Bakr, and his cousin, Ali, were the last to leave Mecca. On the appointed day the Prophet, leaving behind Ali for a day more, started for Yasrib with Abu Bakr and reached Quba, a suburb of Yasrib in Rabi ul Awwal (1st Hijra) The local Muslims and the migrants already reached Yasrib were waiting for him there since days. The first mosque was constructed at Quba and after a few days the Prophet proceeded for Yasrib and since the day he reached there the place became known as Madinatun Nabi or Medina. Land for the construction of mosque was purchased and the immigrants and the local people were made brothers of each other. The local tribes of Aus and Khazraj on the advice of their chiefs gave up their differences and converted to Islam in mass. Their sincerity towards Islam and love for its founder and fellow migrated Muslims induced the Holy Prophet to call them by the sacred title of "Ansar" (the helpers) and from that day all the members of the Aus and Khazraj tribes became known as Ansaris.

Regarding the ancestry of the Ansars there is some divergence of opinion. Most of the genealogists have mentioned that the Ansar tribes were descendants of Qahtan, son of prophet Hood; and the pedigree of Hazrat Abu Ayub Ansari, as mentioned in Tohfatul Ahbab, is traced as under:

Abu Ayub Khalid *bin* Zaid *bin* Kalb *bin* Soaba *bin* Umar *bin* Aamir *bin* Kahlan *bin* Saba *bin* Abd-i-Auf *bin* Ghanam *bin* Najjar Tamim Ullah *bin* Salebah *bin* Amr *bin* Khazraj-i-Buzurg *bin* Saabb

bin Umar bin Aamir bin Khablan bin Saba bin Muntakhab bin Yaarab bin Qahtan bin prophet Hood.

There are certain writers who indicate that Ansars were descendants of some Jew Ancestors. Thus in Chishtiyah Behishtiyah the ancestor of Hazrat Abu Ayub Ansari has been named as Shamul-i-Danishmand and Haji Mahboob in his work, Destruction or Peace, has mentioned the same name. In this connection he has related an interesting story, which for the interest of the readers is reproduced below.

It is said those a thousand years before the Prophet of Islam a king named Hameer *bin Wara*, popularly known as Taba, ruled over Yaman. During one of his campaigns towards Syria he passed through a place where modern Medina is situated. He left his son as the governor of the place and proceeded towards north. While returning, he was accompanied by a group of Israeli scholars, which also included one, Shamul-i-Danishmand. Reaching the place where he had left his son as governor, he learnt that his son had been killed. In revenge he was about to kill the entire population of the place but Shamul-i-Danishmand informed him that the place was going to be the abode of a prophet which would be known as Muhammad and he would be the last prophet sent by God. Hearing this he spared the population and told Shamul that he was accepting the religion of that prophet and also ordered Shamul to stay there. He gave him a letter addressed to that prophet and instructed Shamul that if that Prophet appears before him, he should give that letter to him otherwise it should be handed over to his descendants with the instruction that it should be given whenever the prophet appears. This letter ultimately reached Hazrat Abu Ayub who is thus claimed as a descendant of Shamul-i-Danishmand. The story related by Ala Uddin Chishti Barnavi, the author of Chishtiyah Behishtiyah, is a bit different from that related by Haji Mahboob Thus according to Ala Uddin Barnavi while proceeding for the conquest of Syria,

Taba had already four hundred sages of whom one, Shamul, was a descendant of the Holy Prophet Ibrahim.

According to the above theory the Ansaris of Madina were descendants of Shamul and thus originate from some Israili tribe; but as stated, there is no authenticity of this theory and the Ansar tribes of Aus and Khazraj were actually the descendants of Qahtan, son of the Prophet Hood.

ABU AYUB ANSARI: When the Holy Prophet reached Yasrib from Quba every member of the Ansar tribes was desirous to become host of their mentor and expressed this desire to him. They were told that he would stay with that family which was destined to become his host and its indication would be that his camel would sit down before the door of the house of that fortunate person. The camel was accordingly left free. It passed from door to door but ultimately sat down before the door of the house of Khalid *bin* Zaid popularly known as Hazrat Abu Ayub Ansari, who had also some distant relationship with the Prophet. At first the Prophet chose to live on the ground floor of the house and Hazrat Abu Ayub lived on the first floor but one day some water fell on the first floor and it was feared that it would tricle down on the ground floor and would cause inconvenience to the Holy Prophet. The next day Abu Ayub requested the Holy Prophet to shift on the first floor. This request was accepted and the Prophet shifted on the first floor and Hazrat Abu Ayub came down on the ground floor. The Holy Prophet stayed at the house of Hazrat Abu Ayub for about six months and that was that important period when the Islamic society was being properly organized at Madina, Hazrat Abu Ayub was not a very prominent member of the Khazraj tribe but the honour of becoming the host of the Holy Prophet made him most respected among the Ansars and the *mohajerin* (migrants) as well. He participated in the war of Badr and also in the other wars, which were fought under the leadership of the Holy Prophet. During the caliphate of Hazrat Abu

Bakr and Hazrat Umar he wholeheartedly devoted himself to the service of Islam and also participated in almost all the important wars. After the caliphate of Hazrat Usman he was in the group, which supported Hazrat Ali and which, was subsequently known as Shiaan-I- Ali (this term should not be confused with the Shia sect) He, however, does not seem to have taken active participation in the subsequent civil wars among the Muslims. After the death of Hazrat Ali when Hazrat Hasan made peace with Amir-i-Moaviyah, he also buried the hatchet and gave whole-hearted support to the latter but it is said, that he never fully relied upon him. The last battle in which Hazrat Abu Ayub participated was that which during the caliphate of Amir-i-Moaviyah was fought against Byzantine Empire to capture Constantinople. There is a tradition that once the Holy Prophet said that all those who would participate in the first campaign for the conquest of Constantinople would be entitled for *behisht* (paradise) Hazrat-i-Abu Ayub at the time of that campaign was over eighty years of age but he actively participated in war and during the siege of Constantinople died outside the walls of that city. According to his last wish his dead body was taken as close to the walls of the fort as possible and was buried there. After the conquest of Constantinople by the Turks it was a tradition that every Sultan was coronated at the tomb of that distinguished companion of the founder of Islam and even to this day it is one of the most sacred places in Turkey. The house of Hazrat-i-Abu Ayub in Madina, which had the honour of being the abode of the Holy Prophet for about six months, was preserved till the last quarter of the past century. Subsequently it was included in Masjid-I-Nabavi.

ANSARIS OF HERAAT: Ansars participating in different campaigns during the period of Khilafat-I-Rashidah scattered all over the Islamic world and its adjacent lands. During the caliphate of Hazrat-I-Usman a contingent under the command of Ahnaf *bin* –il-Qais was sent to Khurasan to suppress a revolt. This contingent included one of the sons or grandsons of Hazrat-i-Abu Ayub Ansari

whom the different writers such as Imam-I-Zahabi, Ibn-I-Amad, Maulana Jaami, Zia Uddin Alavi, professor Bor Kui etc. have named Mat Ansari (Mat might be a Turkish corrupt form of Muhammad) but in Chishtiyah Behishtiyah of Shaikh Ala Uddin Barnavi the name has been given as Samit. He settled down in Balkh but his descendants migrated from there to Heraat although contacts from Balkh were not severed. According to *tazkiras* in his eighth generation there was a saintly figure known as Abu Ismail Abdullah Ansari who till this day is the most revered figure in Afghanistan and has a very prominent place in Persian literature. Some writers have mentioned his pedigree as under:

1. T azkirat al Huffaz of Imam Zahabi (d.748): Al Hafiz al Imam az Zahid Abu Ismail Abdullah *bin-i-* Muhammad *bin-i-* Ali *bin-i-* Muhammad *bin-i-* Ahmad *bin-i-* Ali *bin-i-* Jafar *bin-i-* Mansoor *bin-i-* Mat Ansari al Haravi, *zurriyat-i-* Abu Ayub Ansari
2. Kitabuz Zail-i-Tabaqat-i Hanabilah of *Ibn-i-Rajab* (d.795 A.H.): Abdullah *bin-i-* Muhammad *bin-i-* Ali *bin-i-* Muhammad *bin-i-* Ahmad *bin-i-* Ali *bin-i-* Jafar *bin-i-* Mansoor *bin-i-* Mat al Ansari al Haravi *min wuld-i-* Abi Ayub Zaid *bin-i-* Khalid al Ansari
3. Shazratuz Zahab of *Ibn-i-Amad*: Abu Ismail Muhammad *bin* Ali al Harvi.
4. Chishtiyah Behishtiyah of Ala Uddin Barnavi: Imam Abu Ismail Khwaja Abdullah Ansari *wald-i-* Abu Mansoor Muhammad Ansari *aulad-i-amjad-i-* Samit Ansari *wa* Samit *pisar-i-* Abu Ayub
5. Aghsan-I-Arbaah of Maulana Wali Ullah and Maulana Inam Ullah: Abu Ismail Abdullah Ansari *bin-i-* Abu Mansoor Mat (Muhammad?) Balakhi *bin-i* Jafar *bin* -i- Abu Maaz (Ali?) *bin-i-* Muhammad *bin-i-* Ahmad *bin-i-* Ali *bin-i* -Jafar *bin-i-* Abu Mansoor Mat (Muhammad?)
6. Tazkiratur Rasheed of Maulana Muhammad Aashiq-I-Ilahi: Khwaja Abdullah *bin-i-* Khwaja Abu Muhammad Mansoor *bin-i-* Khwaja Ali *bin-i-* Khwaja Muhammad *bin-i-* Khwaja

Ahmad *bin-i-Khwaja* Jafar *bin-i-Abi Mansoor bin-i Ayub bin-i-shaikh* Abi Ayub Ansari (Maulana Jami has also mentioned Mat *bin-l-Ayub bin-l-Abu Ayub*)

7. Miratul Ansab of Zia Uddin Alavi: Khwaja Abdullah Ansari *bin-l-Abi Mansoor bin-i-Abu Maaz bin-l- Muhammad bin-l-Ahmad bin-l- Ali bin-l-Jafar bin-i-Mansoor bin i-Khalid Abu Ayub*
8. Sarguzasht-l-Pir-l-Herat (translation of Bor Kui's French work): Shaikhul Islam Abu Ismail Abdullah Ansari son of Abu Mansoor Muhammad son of Abu Maaz son of Nuhammad son of Ahmad son of Ali son of Jafar son of Mansoor son of Abu Mansoor Mat.
9. Dairatul Maarif-l-Islamiyah (Vol.III): Abu Ismail Abdullah *bin-l-Muhammad bin-l- Ali bin-l-Muhammad bin-l-Ahmad bin-l- Ali bin-l- Jafar bin-l-Mansoor bin-l-Mat al Ansarial Haravi* .

Shaikhul Islam Abu Ismail Abdullah was after more that four hundred years from Hazrat Abu Ayub Ansari. There cannot therefore be only eight of nine generations in between. Further, as in the case of Abu Mansoor Mat (or Muhammad), it is possible that in other cases where only name or *kunniyat* is mentioned, there might be another name which is not given. Thus in the case of Abu Maaz Ali there might be a name Maaz son of Abu Maaz which has not been mentioned or in the case of Abu Mansoor Mat (Muhammad or Samit?) there might be a name Mansoor son of Abu Mansoor; and in the case of Hazrat-l-Abu Ayub himself there might be a name Ayub son of Abu Ayub as is mentioned by Maulana Jami. The pedigree of Shaikhul Islam thus seems to be Abu Ismail Abdullah son of Abu Mansoor Muhammad son of Maaz son of Abu Maaz Ali son of Muhammad son of Ahmad son of Ali son of Jafar son of Mansoor son of Abu Mansoor Mat (Muhammad or Samit) son of Ayub son of Abu Ayub Ansari. Anyway, there is the least doubt that Shaikhul Islam Abdullah was a direct descendant of Hazrat Abu Ayub Ansari.

According to Bor Kui, the French author of the biography of the Shaikhul Islam, inspite of having settled at Heraat the family had deep connections with Balkh and Shaikhul Islam's father Abu Mansoor Muhammad spent most of his time in that city. He was a disciple of Shareef Hamza Aqili and a student of a Hambali scholar, Abu Muzaffar Jabal ibn-i-Ahmad. In the society of Shareef Hamza Aqili, Abu Mansoor Muhammad got opportunities of meeting great sufi saints one of whom was Abdul Malik Askaf, the last disciple of Mansoor-I-Hallaj. These meetings with the saints benefited Abu Mansoor Muhammad but also resulted in the negligence of his son Abdullah about which the latter complained many times.

SHAIKHUL ISLAM ABDULLAH ANSARI: He was born on 2nd Shaban 396 A.H./1006A.D. at Kandar in the city of Heraat. According to his own statement, due to the absence of his father from Heraat his early days were spent in great financial difficulties but due to his wonderful memory, he acquired command on almost all the prevalent branches of Knowledge. In *tafsir* (detail interpretation of the Holy Quran) he was a pupil of Shaikh Abdullah Ataal. Imam Yahya Shabani was also one of his teachers. In the field of *tasawwuf* (mysticism) he was a disciple of the famous saint Shaikh Abul Hasan Khirqani. He also met and benefited himself in the society of Shaikh Abu Said Abul Khair and also met with many other saints who were friends and accomplices of his father. Besides being an original writer in Persian he was also a great quatrain writer and he studied his famous *munajats* with his *rubais* (quatrains) He started composing verses from the age of nine years and it is said that he had memorized about one-lac verses and thousands of the sayings of the Holy Prophet. He died on 22nd Zil Hijja 481 A.H (corresponding to 8th March, 1088 A.D,) and left behind the following works:(1)Kunzus Salikeen (2) Risala-I-Wahdat (3) Qalandar Namah (4) Munajaat Namah (5) Manazilus Saireen (6) Zadul Aarifeen (7) Haft Hesar (8) Muhabbat Namah (9) Risala-I-

Maqulaat (10) Ilahi Namah (11) Kahaful Asrar (12) Collection of Munajats (13) Tabaqatus Sufiyah.

MIGRATION OF THE ANSARIS OF HERAAT TO INDIA: The earliest traces of the migration of the Ansaris of Heraat are found in the printed biography of the saint Ala Uddin Ansari of Uland supplied to the present writer by Dr Tayyab Ansari who belongs to the same family. According to this biography the ancestors of Shaikh Ala Uddin Ulandi are said to have come to Sind as early as the time of Muhammad *bin-I-Qasim* and even ruled that area till the time of Qutub Uddin Aibek. Subsequently during the reign of Altutmish they came to Delhi and thereafter during the reign of Muhammad Tughlaq they migrated to Daulatabad. From there they shifted to Uland near Gulbarga where the tomb of Shaikh Ala Uddin Ansari still exists. I could not, however, find any other evidence in support of this statement and am not even sure whether this Shaikh Ala Uddin belonged to the Heraat family and even if so, it is definite that he was not a descendant of Shaikhul Islam Abdullah Ansari as is the case with most of the Ansari families of India. It is possible that he might be belonging to some other branch of the Ansar tribes. The earliest authentic statement about the migration of the members of the Ansaris of Heraat is found in Firdausiyah Qudsiyah (popularly known as Chishtiyah Behishtiyah) of Shaikh Ala Uddin Chishti Barnavi. (Born on 20th Shawwal, 1007 A.H. corresponding to 1598 A.D.) According to him during the reign of Altutmash the Ansari tribe of Heraat reached a town, Sarsil and settled down there and became busy in educational pursuits. Among these early immigrants there was one, Khwaja Jalal Uddin who lived for about two hundred years and was alive even till the time of the birth of Makhdoom Badr Uddin who was in his seventh generation. He died in Sarsil and till the time of the author of Chishtiyah Behishtiyah his tomb existed there although according to Eng. M Sami Uddin now it is no more there. Afterwards due to unfavourable circumstances and the hostility of the local population the tribe found it difficult to

stay in Sarsil and decided to go back to Heraat. But during the same period Makhdoom Badr Uddin was born and his father, Makhdoom Sharaf Uddin, could not find it possible to make journey . All the other members of the tribe however migrated to Heraat and in this connection Ala Uddin Chishti states as under:

پس آن جمیع عشایر و قبایل کہ جماعت کثیر و جم غفیر بودند، تہیہ سفر نمودہ فی الحال انتقال کردہ رہائی شدند و بعد از قطع منازل کثیرہ باز بہ ولایت [خراسان] بہ بلدہ [ہرات] داخل و اصل شدند و بہ ملاقات اخوان و عزیزان فرحان و شادان گشتند و بہر ران بدستور سابق وطن گرفتہ بہ املاک و ممالک و جمیع محال و مضامین قدیم خود قابض و متصرف شدند۔

(Translation: Then all those families and members of the tribe, which formed quite a large number, after making arrangements for the journey immediately departed and after covering large distances they again entered the beautiful city of Heraat in Khurasan and became happy by meeting the relatives and, as in the past, settled down there and took possession of all the belongings and lands which they had left there,)

The Ansaris of Barnawa are the descendants of the above mentioned Makhdoom Badr Uddin, son of Makhdoom Sharaf Uddin, and Ala Uddin Chishti Barnavi has mentioned his pedigree as under:

اسامی آبای سہمی آل ہر گوارہ بن نوع اس بدر الدین صاحب ولایت لن خواج شرف الدین لن حضرت
خواج فضیل لن خواج کلان لن خوتج داؤد لن خواج حامد لن خواج جلال الدین لن خواج سلیم لن خواج یوہا عمل
لن خواج عبیدللاہ لن حضرت خواج منصور، کہ پراور حقیقی شیخ الاسلام عہدہ لادہ لن ابو منصور محمد انصاریست، و خواج
عہد اللہ انصاری ہفتم کرسی و شش واسطہ [یہ] آن حضرت لویوب انصاری می رسد۔،

Translation: The names of the respected ancestors of that great man are as follows:

Makhdoom Badr Uddin Sahib-I-Vilayat son of Khwaja Sharaf Uddin son of Hazrat Khwaja Fuzail son of Khwaja Kalan son of

Khwaja Dawood son of Khwaja Hamid son of Khwaja Jalal Uddin son of Khwaja Salim son of Khwaja Abu Ismail son of Khwaja Ubaid Ullah son of Khwaja Mansoor who is the real brother of Shaikhul Islam Abdullah who was the son of Abu Mansoor Muhammad Ansari; and Khwaja Abdullah Ansari is seven generations below hazrat Abu Ayub Ansari; and Abu Ayub Ansari was twenty generations after Shamool-I-Danishmand..... and the pedigree of Shamool) reached to Hazrat Ibrahim, the friend of Allah.)

Since the conditions at Sarsil had become unfavourable, Shaikh Sharaf Uddin and his son Makhdoom Badr Uddin migrated to Delhi and there near Qutub Minar the latter founded a school and continued imparting education for about thirty years. Then he became a disciple of the famous saint, Nasir Uddin Charagh-i-Dehli and under his orders went to Barnawa and also in the presence of two sons, Makhdoom Zain Uddin and Zaki Uddin, remarried at the age of eighty years and from that second wife he had three sons viz. Makhdoom Nasir Uddin, Shaikh Muhammad and Shaikh Nizam Uddin. Makhdoom Badr Uddin died at Barnawa in 788/1386 when he was about 120 years of age. His son, Makhdoom Nasir Uddin, after leading a life of ninety years died at Rapri district Mainpuri in 855/1451 and was also buried there. His son Makhdoom Ala Uddin-i- Buzurg also lived in Rapri and died there in 875/1470 and was also buried there. Ala Uddin-i-Buzurg had two sons viz, Shaikh Pir Buddhan and Shaikh Nizam Uddin. Shaikh Buddhan, the elder brother, came back to Barnawa but his younger brother, Shaikh Nizam Uddin settled down in Rapri and also died there; and according to Ala Uddin Chishti Barnavi his descendants were there even till the time of that writer. In this connection he writes:

” پھر دوم، شیخ نظام الدین از برناوہر رخصت شدہ باز بہ قصبہ

راپڑی مراجعت نمود و وہاں جاستو طمن گشت و اولاد این پسر تا

امروز ہمہ وران و یار و قریب آسودہ۔“

(Translation: The second son, Shaikh Nizam Uddin, leaving Barnawa, came back to Rapri and settled down there and his descendants till this day are living there a happy life) .

This Shaikh Nizam Uddin son of Makhdoom Ala Uddin-i-Buzurg who not even lived in Barnawa has been confused in Ahwal-i-Ulema-i-Farangi Mahal and on its basis in Tazkira-i-Ulema-i-Farangi Mahal also, for Shaikh Nizam Uddin, the ancestor of the Farangi Mahal family and the son of Qutub-i-Aalam Shaikh Ala Uddin Haravi who was entirely different from Makhdoom Ala Uddin-i-Buzurg of Barnawa.

During the reign of Sultan Bahlool Lodi (1451 – 1488) a programme to go back to Heraat was again made. Against the wishes of Shaikh Buddhan the Sultan gave Barnawa in jagir to an Afghan chief. This annoyed the Shaikh to such an extent that he actually departed for Heraat. This perhaps happened in the last year of Sultan Bahlool's reign because by the time Shaikh Buddhan reached Sambhal, Sultan Sikandar had become king. He sent his nobles to Sambhal to meet the Shaikh and on their entrities the plan was given up.

The above family history of Barnawa, based on Chishtiya Behishtiyyah, has been given to remove the misunderstanding that the Farangi Mahal family is a branch of the Barnawa family and

also to help in determining the period of the mass migration of the members of the Ansari families of Heraat to India.

As already mentioned, Khwaja Jalal Uddin, the ancestor of the Barnawa family was among those members of the Ansari families of Heraat, who for the first time came to India during the reign of Altutmash. He was in the fifth generation of Khaja Mansoor, brother of Shaikhul Islam Abu Ismail Abdullah (Khwaja Jalal Uddin son of Khwaja Salim son of Khwaja Abu Ismail son of Khwaja Obaid Ullah son of Khwaja Mansoor, the real brother of Shaikhul Islam Abdullah ibn-I- Abu Mansoor Muhammad)' The distance between him and his ancestor Khwaja Mansoor and his brother Shaikhul Islam must be between 125 and 150 years. Shaikhul Islam Abdullah died in 481/1088. Therefore the migration must have taken place near about 1220 A.D., which was the year of the invasion of Chingiz Khan on the Khwarazm Empire which included Khurasan also. It is thus evident that the cause of migration of the Ansaris of Heraat to India was the Mughal invasion on Khurasan. At that time Delhi was being ruled by Altutmash. Ala Uddin Chishti Barnawi and Khalil Ullah Fatehpuri, the author of Tazkiratul Ahbad, have therefore correctly indicated that the families of Heraat came to India during the reign of Altutmash. Maulvi Khalil Ullah has actually mentioned this fact when he says:

“بجرت ملا علاء الدین مرحوم از ہرات بہ ہندوستان بزمان فرمانروائی سلطان الشمس یا سلطان رضیہ بیگم --- رو داودہ باشد۔۔۔۔۔ بالیقین بزرگانم بزمان سلطنت سلطان شمس الدین بہ ہندوستان رسیدہ اند۔ در ان زمان بسیاری از اہل افغانستان و بلوچستان ودیگر بلاد بہ رسمکاری چنگیزخان قدم بہ سواۃ ہندستان نہادہ اند۔”

(Translation: The migration of Mulla Alla Uddin must be during the reign of Sultan Altutmash or Sultan Raziya Surely,

my ancestors reached India during the period of Sultan Shams Uddin; and during that period due to the cruelty of Changez Khan large numbers from Afghanistan, Bilochistan and other places migrated to India.)

Maulvi Khalil Ullah, however, did not know that after living in India for five or six generations the Ansari families went back to Heraat and his ancestor, Qutub-I-Aalam Khwajs Ala Uddin Haravi (whose ancestors might be among those who after once coming to India went back to Heraat) was among those who migrated to India for a second time most probably due to the invasion of Timur. He thought him among those who migrated during the time of Sultan Altutmash and was therefore unable to understand how there can be only five generations between him and Mulla Hafiz who was a contemporary of the emperor Akbar.

THREE ANSARI CONTEMPORARY SAINTS OF THE SAME NAME ALA UDDIN: Apart from Qutub-I-Aalam Khwaja Ala Uddin Haravi two more saints of the same name have been mentioned above. One of them was Shaikh Ala Uddin Ulandi whose father migrated to Daulatabad during the period of Muhammad Tughlaq and whose tomb still exists in Khuldabad. According to the booklet supplied by Dr Tayyab Ansari he was born in 720/1320 and died at Uland in 778/1376. The second saint, Ala Uddin Barnawi according to Chishtiyah Behishtiyah died in Rapri in 875/ 1470 and since he also lived for about a hundred years, he must have been born before the death of Shaikh Ala Uddin Ulandi. The third saint, Qutub-I-Aalam Khwaja Ala Uddin Haravi who was in the nineteenth generation from Shaikhul Islam Abdullah Ansari and must have come to India during Timur's invasion on Khurasan circa 1398 must also be a junior contemporary of Shaikh Ala Uddin of Uland but a close contemporary of Makhdoom Ala Uddin of Barnawa. Here reference to these three saints is being made to remove some misunderstandings created in some *tazkiras*. Thus in Aghsanul Ansab in which Makhdoom Ala

Uddin has been mentioned as the ancestor of the Farangi Mahal family it is also mentioned that Hazrat Nizam Uddin Auliya prayed for his enlightenment. As already mentioned above, both Ala Uddin of Barnawa and Qutub-I-Aalam Ala Uddin flourished in a later period. If the story has any basis, it may relate to the saint of Uland but no such reference is made in his biography. Similarly, in Ahwal-i-Ulema-i-Farangi Mahal, Ala Uddin Khalji (1296 –1316) is said to be having regards for Makhdoom Ala Uddin. Ala Uddin Khalji of Delhi died much before the birth of Makhdoom Ala Uddin. The story is therefore baseless. It may, however, be mentioned that at that time three kings named Ala Uddin ruled in different parts of India. Delhi was ruled by Ala Uddin Alam Shah who ascended to throne in 1445 and leaving the empire went to Badaun. He was a saiyyid and not Khalji. Another Ala Uddin was a puppet king of Bengal and there was no question of his contacts with Makhdoom Ala Uddin. The third Ala Uddin was the son of Sultan Ghayas Uddin Khalji of Mandu (Malwa) who according to Chishtiyah Behishtiyah had regards for Makhdoom Ala Uddin. It is therefore possible that in the above books reference might have been made to this Ala Uddin Khalji. Anyway, the above two stories in no way relate to Qutub-i-Aalam Shaikh Ala Uddin, the Ancestor of the Farangi Mahal family.

SECOND MIGRATION OF ANSARI FAMILIES OF HERAAT TO INDIA: As stated earlier, the first migration of the Ansaris of Heraat took place at the time when Changhez Khan was devastating Central Asia, Khwarasan, Iran etc. The Ansari families, however, returned to Heraat after staying in India for about five generations but they were destined to come back to this country only after three or four generations. The cause of this second migration was the devastation of the same area by another adventurer, Timur the Lame. For the determination of the period of this migration certain pedigrees are to be seen. According to the pedigree of the Farangi Mahal family, Qutub-I-Aalam Shaikh Ala Uddin Haravi who was in the nineteenth generation of Shaikhul Islam Abdullah Ansari (396-481

AH.) was the first to come to India. He was five generations above Mullah Muhammad Hafiz, the ancestor of the Farangi Mahal family and a senior contemporary of Emperor Akbar the Great who, at the age of fourteen years, ascended the throne on February 14, 1556. During the early years of his reign he issued a *farman* (a royal decree) in the name of Mulla Hafiz. If 25 years per generation are taken then Qutub-i-Alam Haravi must be about 125 years before Mullah Hafiz; and that was the period somewhat close to Timur's invasion in 1399. The other relevant pedigree is of the Ansari's of Panipat. According to Tazkiratus Saleheen of Muhammad Abdul Aleem, Khwaja Malik Ali son of Birak Shah, the king of Heraat, who was a descendant in seventeenth generation of the Shaikhul Islam through his son Muhammad Khwaja, was the first to come to India. He must therefore be a contemporary of Qutub-i-Alam Shaikh Ala Uddin Haravi. It is thus clear that at least these two (one king and the other saint) of the same tribe of Heraat along with many others had come together to India from Heraat. The migration of such influential persons must be due to some important political event and that can be nothing other than Timur's invasion.

PEDIGREE OF FARANGI MAHAL FAMILY: Mufti Inayat Ullah has given the following two alternative pedigrees of Mulla Qutub Uddin, the ancestor of the Farangi Mahal family, in which the latter is said to have been compiled by his mentor, Maulana Abdul Bari and is given in the Ahwal-i-Ulema-i-Farangi Mahal of Shaikh Altafur Rahman Qidwai. The first pedigree is as under:↓

Mulla Qutub Uddin *bin* Mulla Abdul Haleem *bin* Mulla Abdul Karim *bin* Mulla Ahmad *bin* Mulla Muhammad Hafiz *bin* Shaikh Fazullah *bin* Shaikh Muhi Uddin *bin* Shaikh Sharaf

Uddin *bin* Shaikh Nizam Uddin *bin* Qutub-i-Alam Shaikh Khwaja Ala Uddin al Ansari al

Haravi *bin* Shaikh Khwaja Ismail bin Khwaja Ishaq *bin* Khwaja Dawood *bin* Khwaja Aziz Uddin *bin* Khwaja Jamal Uddin *bin* Khwaja Dost Muhammad *bin* Khwaja Pir Ghayas Uddin *bin* Khwaja Pir Muiz Uddin *bin* Khwaja Pir Habib Ullah *bin* Khwaja Shams Uddin *bin* Khwaja Jalal Uddin *bin* Khwaja Zaheer Uddin *bin* Khwaja Sultan Muhammad *bin* Khwaja Nizam Uddin *bin* Khwaja Shahab Uddin Mahmood *bin* Khwaja Ewaz *bin* Jabir Muqarrib-i-Bari *bin* Khwaja Abu Ismail Abdullah Ansari *bin* Abu Mansoor Mohammad Balakhi *bin* Abu Maaz *bin* Muhammad *bin* Ahmad bin Ali *bin* Jafar *bin* Abu Mansoor Mat al Ansari at Tabei *bin* Abu Ayub al Ansari.

The alternative pedigree given in the prefaces of the Ahwal-i-Ulema-i-Farangi Mahal and Tazkira-i- Ulema-i-Farangi Mahal is as under:

Mulla Qutub Uddin *bin* Mulla Abdul Haleem bin Mulla Abdul Kareem *bin* Shaikhul Islam

Mulla Ahmad *bin* Mulla Muhammad Hafiz bin Shaikh Fazl Ullah *bin* Shaikh Sharaf Uddin *bin* Makhdoom Nizam Uddin *bin* Makhdoom Ala Uddin (died 876/1471) *bin* Makhdoom Nasir Uddin *bin* Makhdoom Badr Uddin (died 788 /1404) *bin* Makhdoom Sharaf Uddin *bin* Khwaja Fuzail *bin* Khwaja-I-Kalan *bin* Khwaja Dawood *bin* Khwaja Hamid *bin* Khwaja Jalal Uddin *bin* Khwaja Salim *bin* Khwaja Ismail *bin* Shaikhul Islam Abdullah Ansari.

The first pedigree is that which has been given by Maulana Wali Ullah and his son Maulana Inaam Ullah; and only with some minor changes has been mentioned by some other scholars of Farangi Mahal. Thus Maulana Abdul Hai in Hasratul Alam agrees with the pedigree given by Maulana Inaam Ullah in Aghsan-i-Arbaa. Both of them, however, have not given the name of Shaikh Sharaf Uddin as the father or grand father of Shaikh Fazl Ullah and son of Shaikh Nizam Uddin *ibn-i-* Qutub-i –Alam Khwaja Ala Uddin.

Instead, Maulana Wali Ullah and his son Maulana Inaam Ullah have mentioned Fazl Ullah *bin* Budh bin Nizam Uddin and Maulana Abdul Hai instead of “ Bodh” has given the name of “Muhi Uddin”. Similarly in Aghsanul Ansab of Shaikh Razi Uddin Mahmood Fatehpuri and Gulzar-I-Ansar of Shaikh Ilahi Bakhsh, no mention has been made of the name of Muhi Uddin or Bodh and Mulla Fazl Ullah has been stated to be the son of Shaikh Sharaf Uddin. Thus in some pedigrees it has been mentioned as “ Shaikh Fazl Ullah *bin* Muhi Uddin *bin* Nizam Uddin”, in some it is mentioned as “ Shaikh Fazl Ullah *bin* Sharaf Uddin *bin* Nizam Uddin”, and in some others it has been mentioned as “Shaikh Fazl Ullah *bin* Budh *bin* Nizam Uddin” All this indicates that Shaikh Muhi Uddin, Shaikh Sharaf Uddin are the names of the same person; but there is also a possibility that the name of Shaikh Muhi Uddin might have been omitted by mistake in Aghsan-I-Arbab, Gulzar-I-Ansar and Aghsan-I-Ansab, and that of Shaikh Sharaf Uddin might have been omitted by the same reason in Hasratul Alam; and there is also possibility that “Budh “ (meaning wise or enlightened) might be the title of Shaikh Muhi or Shaikh Shaikh Sharaf Uddin.

The above pedigree (as mentioned by Maulana Inaam Ullah) has been accepted by other scholars such as Maulvi Khalil Ullah (the author of Tohfatul Ahbab, the only copy of which is preserved in the Amirud Daula Public library, Lucknow who have recently published it.), Maulana Abdul Baqi (the mentor of Maulana Abdul Bari Farangi Mahli), Maulana Abdul Waali (the author of Ashaatul Lamaat), Mufti Muhammad Yusuf (the writer of Hawashiyai Sharah-i-Sullam ul Uloom), Maulana Abdul Ghaffar Farangi Mahli (author of Al Asrarul Aaliyah fi Manaqibul Waaliyah), Maulvi Abdus Samad, Maulvi Muhammad Ghazanfar son of Malikul Ulema Mulla Haider, and others.

With regard to the source of this pedigree it may be mentioned that Maulana Wali Ullah Farangi Mahli in his Aghsan-i-Arbab has

mentioned that Mulla Qutub Uddin had given his *shajrah* (pedigree) at the end of his book, *Talvihat*, and on its basis he has given same names in his book. Mufti Muhammad Reza Ansari of Farangi Mahal (died in 1990) while in service at the Muslim University, Aligarh, wrote a detailed research article on the pedigree of the Ulemas of Farangi Mahal which was published in 1984 in the January, February and March issues of the monthly *Maarif*, Azamgarh. In this article Mufti Reza has given a summary of the detailed discussions on the pedigree of the Ansaris of Farangi Mahal incorporated in Maulana Abdul Baaqi's work, *Qurratul Absaar fi Tahqeeq-i-Nasab-i-Qutub al Ansar*, and had revealed that the pedigree mentioned by Maulana Inaam Ullah *bin* Maulana Wali Ullah, at the end of his father's work, was based on the pedigree found written on a sheet of paper in the remaining books of Mulla Qutub Uddin Shaheed which came in the share of Maulvi Emad Uddin son of Maulvi Saad Uddin *bin* Mulla Ahmad Husain *bin* Mulla Reza *bin* Mulla Qutub Uddin.

The present writer was fortunate to find another valuable source to establish the genuineness of this pedigree. On the occasion of the one thousandth anniversary of Shaikhul Islam Abdullah Ansari, when all the works of the Shaikhul Islam were published from Afghanistan, a Persian translation of a biography of the saint, originally written by a French scholar Bar Kui in French, was also published under the title of " *Sarguzasht-i-Peer-i-Herat*." The book which was presented to me by one of my ex-students Sajid Zaidpuri, among other useful information contained, a pedigree of Khwaja Muhammad Siddiq, a descendant of the Shaikhul Islam whom the original French writer had an occasion to meet at Heraat. This pedigree of an Ansari family descending from the Shaikhul Islam and still living in Heraat along with the above-mentioned pedigree of the Farangi Mahal family is being re-produced below:

PEDIGREE OF THE HERAAT FAMILY: (1) Khwaja Abu Ismail Abdullah al Ansari (2) Abdul Bari (3) Khwaja Muhammad Ayub (4)

Khwaja Ewaz (5) Khwaja Mahmood (6) Khwaja Shahab Uddin (7) Khwaja Shaikh Nizam Uddin (8) Khwaja Shaikh Sultan Mahmood (9) Khwaja Zaheer Uddin Ali (10) Khwaja Muhammad Yusuf (11) Khwaja Jamal Uddin (12) Khwaja Muhammad (13) Khwaja Malik Shams Uddin (14) Khwaja Habib Ullah (15) Khwaja Jalal Uddin (16) Khwaja Abul Mukarim (17) Khwaja Muhammad Hashim (18) Khwaja Muhammad Ibrahim (19) Khwaja Muhammad Taqi (20) Khwaja Ansari (21) Khwaja Abul Fateh (22) Khwaja Meraaj Muhammad (23) Khwaja Abdul Khaliuqe (24) Khwaja Saad Uddin (25) Khwaja Muhammad Usman (26) Khwaja Abdur Raheem (26) Khwaja Muhammad Siddiq.

PEDIGREE OF MULLA QUTUB UDDIN, ANCESTOR OF THE FARANGI MAHAL FAMILY: (1) Khwaja Abu Ismail Abdullah Ansari (2) Khwaja Jabir Muqarrib-i-Bari (3) Khwaja Ayub (4) Khwaja Ewaz (5) Khwaja Shahab Uddin Mahmood (6) Khwaja Nizam Uddin (7) Khwaja Sultan Muhammad (8) Khwaja Zaheer Uddin (9) Khwaja Jalal Uddin (10) Khwaja Shams Uddin (11) Khwaja Pir Habib Ullah (12) Khwaja Pir Muhi Uddin (13) Khwaja Pir Ghayas Uddin (14) Khwaja Dost Muhammad (15) Khwaja Jamal Uddin (16) Khwaja Aziz Uddin (17) Khwaja Dawood (18) Khwaja Ishaq (19) Khwaja Ismail (20) Qutub-I-Aalam Shaikh Ala Uddin Haravi (The first to come to India) (21) Shaikh Nizam Uddin (22) Shaikh Sharaf uddin (Budh) (23) Shaikh Muhi Uddin (24) Shaikh Fazl Ullah (25) Shaikh Mulla Muhammad Hafiz (26) Shaikh Mulla Ahmad (27) Shaikh Mulla Abdul Karim (28) Shaikh Mulla Abdul Haleem (29) Shaikh Mulla Qutub Uddin Shaheed Sehalavi (the ancestor of Ulema-I-Farangi Mahal)

A comparison of the above two pedigrees will show that although there is change in the order of certain names, and certain names seem to be missing in the Heraat pedigree, for about ten generations there are common ancestors descending from Khwaja Jabir Muqarrib-I-Bari who in the Heraat pedigree has wrongly been

mentioned as Abdul Bari. All this confirms the genuineness of both these pedigrees.

The alternate pedigree mentioned in Tazkira-I-Ulema-I-Firangi Mahal which is based on Ahwal-I-Ulema-I-Farangi Mahal, is thus totally baseless and unacceptable. From the introduction of Ahwal-I-Ulema-I-Farangi Mahal which in its turn seems to be based on some writings of Maulana Abdul Bari Farangi Mahali, it is clear that Chishtiyah Behishtiyah of Ala Uddin Barnavi was known to the writer but he had not actually seen or read the book as he mentions it only as "Risala-I-Chishtiya"(while the book is a voluminous one) It appears that someone (most probably from Hyderabad) provided some extracts from Chishtiyah Behishtiyah and finding two names, Ala Uddin and Nizam Uddin (his son), identical to the names of the ancestors of the Farangi Mahal family viz. Qutub-I-Aalam Shaikh Ala Uddin Haravi and his son Shaikh Nizam Uddin, who is said to be the first to come to Sehali, it was misunderstood that the two persons of the Barnawa family were the ancestors of the Farangi Mahal family. Some description of their ancestors viz. Makhdoom Naseer Uddin, Makhdoom Badr Uddin, and Makhdoon Sharaf Uddin were given in the two *tazkiras* on the basis of Chishtiysh Behishtiya.

In the previous pages while discussing the pedigree of the Barnawa family, mention has been of Makhdoom Ala Uddin Barnavi (died 875 A.H/ 1470 A.D) and his younger son Shaikh Nizam Uddin; and on the basis of Chishtiyah Behishtiyah it has been stated that although their ancestors and other member of the family resided in Barnawa, both the above two persons lived in Rapri and are still lying buried there. Shaikh Ala Uddin (Qutub-I-Alam) according to Tazkira-I-Ulema-I-Farangi Mahal is buried in Barnawa. This statement is based only on the assumption that Qutub-I-Aalam and Makhdoom Ala Uddin Barnawi were the same persons and because Makhdoom AlaUddin belonged to Barnawa, it was presumed that

he must have died and buried in Barnawa. (which is not a fact) From the statement of Maulana Khaleel Ullah, it is clear that after coming to Sehali Qutub-I-Alam went back to Panipat and while returning, died at Burnawa and is buried there. So there is no doubt of him being buried in Burnawa. With regard to Shaikh Nizam Uddin, son of Qutub-I-Aalam, there is no dispute about his burial in Rauza near Sehali while Shaikh Nizam Uddin, son of Makhdoom Ala Uddin according to Chishtiyah Behishtiyah, written by a member of the same family, lies buried in Rapri. From all this it is clear that Farangi Mahal Family although has a common ancestor with the Barnawa family viz. Abu Mansoor Muhammad Balakhi, it is not a branch of that family. This is clear from the following extract of the original copy of Chishtiyah Behishtiyah preserved with Maulana Muhammad Ahmad of Shaikhupura Barnawa who for about twenty years ago very kindly made it available to me to study

” اسماءى آبائى سامى آن بزرگوار برين نوع است : محمد و مہدیر الدین صاحب ولایت ابن خواجه شرف الدین ابن حضرت خواجه فضیل ابن خواجه کلان ابن، خواجه داؤد ابن خواجه حامد ابن خواجه جلال الدین ابن خواجه سلیم ابن خواجه ابو اسماعیل ابن خواجه عبید اللہ ابن حضرت خواجه منصور کہ بد اور حقیقی شیخ الاسلام عبد اللہ ابن ابو منصور محمد انصاری ست۔ و خواجه عبد اللہ انصاری ہفتم نمبر سی و شش واسطہ [بہ] ابو ایوب انصاری می رسد۔“

(Translation: “.....The names of the ancestors of that greatman are like this:

Makhdoom Badr Uddin Sahib -i-Vilayat ibn-i-Khwaja Sharaf Uddin ibn-i-Hazrat-i-Khwaja Fuzail ibn-i- Khwaja-i-Kalan ibn-i-Khwaja Dawood ibn-i-Khwaja Hamid ibn-i- Khwaja Jalal Uddin ibn-i-Khwaja Salim ibn-i- Khwaja Abu Ismail ibn-i -Khwaja Ubaid Ullah ibn-i -Hazrat-i Khwaja Mansoor, who is the real brother of Shaikhul Islam Abdullah ibn-l Abu Mansoor Muhammad Ansari; and Khwaja Abdullah Ansari reaches Hazrat Abu Ayyub Ansari through seven kursi (generation) and six wastah (decends) ”.

In this wrong pedigree, given in Tazkira-i-Ulema-i-Farangi Mahal it is stated that Khwaja Jalal Uddin *bin* Khwaja Salim *bin* Khwaja Ismail *bin* Abdullah Ansari came to India. Chishtiyah Behishtiyah makes it clear that Khwaja Jalal Uddin was the son of Khwaja Salim who was the son of Khwaja Abu Ismail who was the son of Khwaja Ubaid Ullah who was the son of Khwaja Mansoor, the brother of Khwaja Abdullah Ansari. It is thus clear that in Mufti Inayat Ullah’s work “ Ubaid Ullah *bin* Khwaja Mansoor” has been confused with ‘Abdullah” (Shaikhul Islam) and the Barnawa family has been misunderstood to be of the descendants of the Shaikhul Islam and not of his brother Khwaja Mansoor.

Another point which needs consideration is the determination of the place from where Qutub-i-Aalam Shaikh Ala Uddin Haravi first came to Sehali. According to Tazkira-i-Ulema-i-Farangi Mahal the ancestor of the family came from Barnawa. It is, however, based on the assumption that Makhdoom Ala Uddin Barnavi and Qutub-i-Aalam Shaikh Ala Uddin Haravi were the same person who, as discussed above, is not a fact. It is however worth consideration that only a few generations before, after staying for five generations in India the Ansari tribe (which also might be having ancestor of Qutub-i-Aalam) returned to Heraat . It is therefore possible that the members of the family who went back to Heraat might be in touch with those who remained in India. If it was so, there is a remote possibility that the new comers might have first come to

their relatives at Barnawa But its more possible that they might have come from Panipat where the entire clan had come from Heraat. Some of them settled there and some moved to other places like Sambhal etc. (where they have their descendants till today) and Qutub-I-Alam came towards east and reached Sehali. It will not be out of place to mention here that according to Mr. Arif Qidwai, who is collecting the pedigrees of Important Muslim families of Avadh, the name of the ancestor of the Ansari family of Gadya (which has migrated to Masauli) was also Alauddin. It is therefore possible that this Alauddin and Qutb-I-Alam Shaikh Ala Uddin are the same person and before reaching Sehali Qutub-I-Alam might have stayed in Gadya for sometime and some of his descendants settled there. In this connection the following statement of Maulana Khalee Ullah is relevant:

”ملاُ علاء الدین اور ہندو سیدہ بسوی ملک شرق بہ ہر وچھ کہ تجویز
فرمودہ باشند، رخ نماوند و رفتہ رفتہ تا سوا و فرحت آباد سہالی رسیدند
و ہمکن جا سکونت کشیدند۔۔۔“

(Translation: After reaching India Mulla Alla Uddin due to the circumstances not known went towards east and by and by reached the beautiful town of Sehali.)

ANSARIS OF SEHALI: The first among the ancestors of the Farangi Mahal family who reached Sehali was Mulla Alla Uddin but he did not stay there for long and went back to Panipat to see his brothers and nephews and while returning back died at Barnawa. In this connection Maulana Khalil Ullah writes as under

مسموع است کہ پیرانہ سال بہ غلبہ محبت ہر اور ان واسطیاق ویدار
 ہر اور زاوگان عزیمت پانی پت وغیرہ مقامات نمودند و محالت
 سفر و رقصہ شیخ پور برناوہ بہ گام معاودت انتقال نمودند۔ قبر شریف
 ملا علا الدین ہمیں جا ست۔ واولاد آن مغفور بعد ممات
 ملا علا الدین نیز بہ قصبہ سہالی متوطن شدند۔

(Translation: It is said that in his old age being forced by the love of brothers and the desire to see the nephews he made a programme to go to Panipat and other places and during this journey while returning back he died in Shaikhpura Barnawa. The grave of Mulla Alla Uddin is at that place. After the death of Mulla Alla Uddin his descendants settled down in Sehali)

Mulla Allauddin's son, Shaikh Nizam Uddin, however, permanently settled down at Sehali and died there and till sometime past his tomb existed in Rauza Gaun which was named after his tomb, which was called Rauza. The circumstances in which he settled down in Sehali and the place (Barnawa, Gadya or somewhere else) from where he came to Sehali are not known. Had Mulla Qutub Uddin's library not been burnt at the time of his martyrdom these facts might have come to light.. The family stayed at Sehali for eight generations ending with Mulla Qutub Uddin and all its members maintained the scholarly traditions of Qutub-I-Aalam and his ancestors, as is clear from the following statement of Maulana Khalil Ullah:

و ازان زمان تا زمان خلافت جلال الدین محمد اکبر بادشاہ غازی، فرمانروای ہند بقول مشہور تاریخ پست یگان
 یگان بفضلش اینکہ شیخ احمد بن مولا حافظ بن شیخ فضل اللہ بن شیخ شرف الدین بن شیخ نظام الدین بن مولا علا الدین
 مرحوم۔ و ہر یکی ازان بزرگوار مو صوف عالم با عمل و بزر زخار علوم صوری و معنوی و سر آمد روزگار خود گشتند۔

(Translation: And from that time till the time of Emperor Akbar, ruler of India, for five generations namely Shaikh Ahmad son of Mulla Hafiz son of Shaikh Fazlullah son of Shaikh Sharafuddin son of Shaikh Nizamuddin, everyone of them was a distinguished scholar and an ocean of worldly and spiritual knowledge.)

Mulla Qutub Uddin's pedigree till Qutub-i-Aalam Shaikh Ala Uddin Haravi is given below:

Mulla Qutub Uddin Shaheed son of Mulla Abdul Haleem son of Mulla Abdul Karim son of Shaikhul Islam Mulla Ahmad son of Mulla Muhammad Hafiz son of Shaikh Fazl Ullah son of Shaikh Muhi Uddin son of Shaikh Sharaf Uddin son of Shaikh Nizam Uddin son of Qutub-i-Aalam Shaikh Ala Uddin Haravi.

Details of the different branched which cropped up from the different sons of Shaikh Nizam Uddin are not available and even it is not known how-many sons he had apart from Shaikh Sharaf Uddin. The details of the family of Mulla Ahmad, the great grandfather of Mulla Qutub Uddin are mentioned in Aghsan-i-Arbaa and may be seen at Annexure 1

MULLA QUTUB UDDIN SHAHEED: As already mentioned, the Farangi Mahal Family originates from the four sons of Mulla Qutub Uddin Shaheed who was the only son of Mulla Abdul Haleem. He got early education from his father at Lahore and then completed it under the tutorage of Mulla Danyal Jaurasi both of whom were students of Mulla Abdus Salam of Deva in the present district of Bara Banki . It is also said that Mulla Qutub Uddin himself was a

student of Mulla Abdus Salam. He was an expert both in *manqulat* (branches of knowledge relating to belief and religion) and *maqulat* (branches of secular knowledge based on wisdom) In which his lineage reaches to the great Muslim philosopher, Fakhr-i-Razi through the following scholars:

Mulla Qutub Uddin pupil of Mulla Abdul Haleem and Mulla Danyal Jaurasi pupils of Mulla Abdus Salam of Deva pupil of Mulla Abdus Salam of Lahore pupil of Hakim Fath Ullah Shirazi pupil of Khwaja Jamal Uddin Mahmood Shirazi pupil of Jalal Uddin Dawwani pupil of Muhi Uddin Koshaknari and Khwaja Hasan Shah Baqqal pupils of Saiyid Sharif Jarjani pupil of Mubarak Shah pupil of Fakhr Uddin Razi.

After his father's death Mulla Qutub Uddin came back to Sehali and started imparting teaching and in a short duration he became so famous that his contemporary, Allama Ghulam Ali Azad Bilgiri has to state the following for him:

امام اساتذہ و مقتدای جمہورہ است و معدن عقلیات و مخزن نقلیات۔ ملا قطب الدین مدتہائیں درس آراستہ و جهان
 جہان ارباب تحصیل را پایہ تکمیل رسانند۔ امروز سلسلہ است □ یفاؤہ اکثر علمای مشورہ ہندوستان بہ او منتہی می شود۔

(Translation: He is mine of secular and non-religious learnings and a treasure of those which relate to belief and religion; and in the field of teaching he is unparallel and is foremost among the intellectuals of whom he is a mentor and leader. Mulla Qutub Uddin for quite a long time glorified the profession of teaching and guided the seekers of knowledge to the destination of accomplishment. At present the string of acquisition of knowledge of most of the scholars of India reached upto him.)

According to Risala-I-Qutbiyah of Maulana Abul Aala, the son of Mulla Bahr ul Uloom, he was also *hafiz* of the Holy Quran and

had full command both on *manqulat* (the branches of knowledge relating to belief and religion) and *Maaqulat* (branches relating to reason and wisdom) At the age of forty years inclination towards mysticism developed in him and he became a *mureed* (disciple) of Qazi Sadr Uddin popularly known as Qazi Ghasi who was a disciple of Shaikh Muhib, Ullah Allahabadi, a *mureed* of Shaikh Abu Saeed. At this stage of life he had made it a routine to keep himself busy in writing on Mondays and Fridays and in teaching in the remaining days of the week. It was also his routine to keep himself engaged in worshipping God after mid-night every day.

Mulla Qutub Uddin is said to be the author of quite a large number of books most of which were destroyed in fire when his house was burnt at the time of his martyrdom; and in Risala-i-Qutbiyah names of only two of his books viz. Risala-i-Umoor-i-Amma and Hashiyah--i-Sharah-i- Hikmatul Ain has been mentioned . Another work, Hashiyah-i-Talvih, existed till the time of Mulla Nizam Uddin. Names of some of his books are however found in Umdatul Wasail, Subhatul Marjan and in some other books; and are as under: Hashiyah-i-Sharah-i-Aqaid-i-Nasafi, Sharah-i-Aqaid –i- Azdiyah, Hashiyah-i-Mutawwal, Risala-i-Tahqiq-i-Darul Harb and Risala-i-Tarriyat-i-Bazudi. Apart from them, Maulana Abdul Bari Farangi Maheli has also ascribes Sharah-i-Aqaid-i-Jalali to him. None of these books, however, seem to be in existence

Some of the distinguished pupils of Mulla Qutub Uddin are:

- 1 Qazi Daulat, his cousin, and father of Mulla Kamal Uddin;
- 2 Maulana Qutub Uddin Shamsabadi;
- 3 Hafiz Amaan Ullah Banarsi, the author of Muhkam ul Usool;
- 4 Mulla Muhib Ullah Behari, the celebrated author of Sullamul Uloom and Musallamus suboot
- 5 Qazi Shahab Gopamavi;
- 6 Mulla Zainul Aabideen of Sandila;
- 7 Haji Sifat Ullah Muhaddis Khairabadi;

- 8 Malik Baha Uddin Bilgrami;
- 9 Mir Abdul Hadi bin Mir Abdul Wahid Bilgrami;
- 10 Maulvi Ismail Aurangabadi;
- 11 Mulla Muhammad Ghaus Kakoravi;
- 12 Mulla Muhammad Asad (his eldest son);
- 13 Mulla Muhammad Saeed (his second son)
- 14 Mulla Nizamuddin (his third son)

Mulla Qutub Uddin had contacts with the emperor Aurangzeb which was the cause of jealousy of others; and it became evident on the occasion of his martyrdom when almost none of his relatives really tried to save him. The main sources stating the event of martyrdom are Risala-i-Quutbiyah of Maulana Abdul Aala and Umdatul Wasail of Maulana Wali Ullah Farangi Mahali and Maasirul Karam of Maulana Ghulam Ali Azad Bilgrami but they differ among themselves. According to Risala-i-Qutbiyah the murderers were the descendants of a *faqir*, (low caste people who look after graveyards), whom against the wishes of Shaikh Abdul Karim (the grandfather of Mulla Qutub Uddin) and his brother, Shaikh Saad Ullah, some land of the village Rauza Gaon was given by Shaikh Qutub Uddin (Taveela Bakhsh) who was a third brother of Shaikh Abdul Karim. Shaikh Abdul Karim was so much against this bounty that it is said that he remarked that he was fore-seeing the death of his descendants at the hands of the descendants of that *faqir*. After sometime the descendants of that *faqir* made worldly progress and became opponents of Chaudhri Muhammad Asif, the zamindar of Sehali and a relative of Mulla Qutub Uddin. Seeking a suitable opportunity, one day they attacked the house of Chaudhri Muhammad Asif who fled to the house of Mulla Qutub Uddin whose third son (Mulla) Nizam Uddin was betrothed to Chaudhri Asif's daughter. The invaders pursued him, attacked Mulla Qutub Uddin's house where he had taken refuge, and killed him along with Mulla Qutub Uddin and two or three of his students who were present there; and also made (mulla) Nizam Uddin a captive. For nine days they shifted the corpse of the Mulla from place to place but there was no sign of its decomposition. At last on the intervention of some zamindars of Fatehpur the dead body was handed over and buried at Sehali

where his tomb still exists. In Umdatul Wasail and Maasirul Karam the story has been related in a different manner. According to these sources Usmani Shaikhs of the vicinity were responsible of all this calamity. They had hostility with Mulla Qutub Uddin over some piece of land under joint ownership. With the help of some *khanzadas* (Muslim Rajputs) and the descendants of that *faqir*, they attacked the house of Mulla Qutub Uddin, killed him and his cousin, Husam Uddin and some other relatives and also Chaudhri Asif and his nine companions; and after taking over all the belongings set fire to the house. According to Tohfatul Ahbab and family traditions it appears that real enmity was between the Usmani Shaikhs, the descendants of the *faqir* and the *khanzadas* of Paintepur on one side and Chaudhri Asif on the other side.; and because Mulla Qutub Uddin had given refuge to Chaudhri Asif, they killed the Mulla also and burnt his house. This catastrophe took place on Monday, the 19th Rajab 1103 A.H. and the following chronogram reveals this year.

قطب عالم شدہ شہید اکبر [گیارہ سو تین ہجری]

It is said that in the last moments Mulla Qutub Uddin prophesied the desolation of Sehali in these words “سہالی میں اب نہ عالم رہے گاندہ ظالم” (Neither the scholars would live nor the oppressors); and this prophecy proved true to the word as no member of the Ansari family worth being called a scholar, remained in Sehali. Similarly even till the time of Maulvi Khalilur Rahman, the author of Tazkiratul Ahbab, only three members of the oppressing families were living and even those three had no issues. According to his statement, by that time the *Khanzadas* of Paintepur had become extinct, in the family of the *faqir* there remained only one issueless old man, Saiyid Reza Ali; and among the Usmani Shaikhs there were two survivors, a young man named Abdul Wahid and an old issueless man named Shaikh Ramzan Ali.

It will not be out of place to mention that the *meerasiz* (persons traditionally attached to the high families. In the present case they were musicians .) of Sehali were of great help to the survivors of the family of Mulla Qutub Uddin and for a few days they gave them refuge in their houses for which the Farangi Mahal family is still grateful to them.

Mulla Qutub Uddin was married in the Ahrari family of Subeha (district Bara Bara Banki) and had four sons, (viz. Muhammad Asad, Muhammad Saeed, Nizam Uddin and Muhammad Reza, whose descriptions are given in the next pages) and three daughters. One of the daughters was married in Garhi Bhilwal and had a son, Mian Lashkari Chaudhri; the second was married to Shaikh Mukarram of Bijnor and had a son, Saif Uddin who later became son-in-law of Mulla Nizam Uddin; and the third one was married in Ghuskar .She had a son named Shaikh Muhammad Waris but his descendants ceased to exist till the time of Maulana Wali Ullah.

After the death of Mulla Qutub Uddin the family under the leadership of Mulla Muhammad Saeed remained in Sehali for sometime; but finding the conditions uncongenial, through a petition which was signed by almost all the important persons of the surrounding localities, Emperor Aurangzeb, who had full regard for Mulla Qutub Uddin whose eldest son Mullah Muhammad Asad was already in the service of the Emperor, was requested to allot some suitable residential place for Mulla Qutub Uddin's family. In response to the petition two houses in Ehata-I-Cheragh Beg in Lucknow which were previously occupied by some European trader, were allotted to Mulla Asad and Mulla Saeed for accommodating the members of the family of Mulla Qutub Uddin; and since they originally belonged to a European, they were called Farangi ka Mahal. This name which by usage became Farangi Mahal subsequently continued to be the name of the educational institution which developed there under

the leadership of Mulla Nizam Uddin, the third son of Mulla Qutub Uddin

Mulla Qutub Uddin's descendants came to Lucknow in A.D 1693-94 and occupied the two houses of the European trader but later when the family expanded, the surrounding houses were purchased and built by different family members.

As already stated, apart from three daughters, Mulla Qutub Uddin had four sons, the descendants of whom constitute the present Farangi Mahal family the members of which are now spread over not only in India and Pakistan, but many of them have migrated to England, America and many other countries. A brief description of the descendants of each of these four sons is given henceforth and their family trees can be seen in Appendix I, II, III, IV and V at the end of the book.

From sociological point of view it is worthwhile to mention that the Farangi Mahal family has its own peculiarities. It maintained its old traditions which they had developed in Sehali. The structure of the family was somewhat tribal and thus even those members of the family who were generations apart were so close to each other as if they were the members of a modern small family and in this sense it may be called a super joint family. Till the division of India in 1947 after which many family members migrated to Pakistan and other countries, it was almost traditionally necessary that on the occasions Eedul Fitr and Eedul Azha all the male member had to go the houses of other members to congratulate the ladies and in this respect no distinction relating to the financial positions was made. The atmosphere was such that in those cases when some members of the family had to go outside to earn their livelihood, they had not to worry about their family because the other members were always ready to look after them. There is no dearth of such cases when the children were brought up and educated by uncles,

elder brothers and other relatives. Thus this super joint family system was the greatest insurance for the members of the family. Matrimonial alliances were made mostly inside the family only and in some such families outside those pedigrees were properly checked and if some one married outside, their descendants in most cases were not accepted for marriage purposes. The family also maintained their past traditions and the new developing culture of Lucknow had little influence on them.

Chapter II

THE FIRST BRANCH OF MULLA MUHAMMAD ASAD AND HIS DESCENDANTS

1) Mulla MUHAMMAD ASAD: He was the eldest son and pupil of his father, Mulla Qutub Uddin and during his life-time had joined the service of Emperor Aurangzeb and was with him in Deccan at the time of his father's martyrdom. He was an erudite scholar and had full command on all the prevailing branches of knowledge. According to Khairul Amal he wrote a commentary on the old commentary on Mulla Jalal Uddin Dawwani's work. He died in Deccan during the reign of Bahadur Shah I. His wife belonged to a Qidwai family of Amarha of district Bara Banki from whom he had one son, Mulla Ghulam Mustafa.

Mulla GHULAM MUSTAFA son of Mulla Asad: He was born at Sehali and was seven years old at the time of the martyrdom of his grand father, Mulla Qutub Uddin. He was educated by his uncle Mulla Nizam Uddin and acted as Qazi of Mallawan. He had rivalry with some other scholar in connection with the occupation of the post of Qazi, and is said to have been murdered under some conspiracy. He was married to the sister of Mulla Kamal Uddin son of Qazi Daulat of Fatehpur, and had three sons from her namely Mulla Muhammad Ali, Mulla Muhammad Hasan and Mulla Muhammad Wali.

(First Sub Branch of Mulla Asad)

Mulla Hasan and his decendents

3) Mulla Mohammad Ali: He was the eldest son of Mulla Ghulam Mustafa and was murdered with his father. He was a pupil of Mulla Nizam Uddin and died unmarried.

4) Mulla Mohammed Hasan: He was among the greatest scholars of Farangi Mahal and was a distinguished pupil of Mulla Nizam Uddin and also of Mulla Kamal Uddin who was his maternal uncle. He was an erudite scholar with wonderful memory and had no parallel in *Maqulat* (non – religious subjects of knowledge) In the beginning of his career he repeatedly went to Delhi and received a *parwana* (order) for MadAd-I-Maash (financial support) For quite a long time he continued imparting education at Farangi Mahal but due to a religious controversy he had to leave Lucknow and went to Faizabad .From there went to Shahjahanpur and stayed as a guest with Saiyid Madan Main. Meanwhile Nawab Zabeta Khan, son of Najb Uddaudla, came to know about his arrival in Rohelkhand and invited him to his capital Dara Nagar to act in place of his uncle, Mulla Kamal Uddi, as the principal of the royal madrasai. After Zabeta khan's defeat at the hands of the Marathas, Mulla Hasan went to Delhi but after some time he returned to Dara Nagar but under instable conditions he ultimately migrated to Rampur and was received with great honour and a *madrasa* was specially established for him. He spent the remaing part of his life at Rampur where he died on Safar 3, 1911/1785 .

Mulla Muhammad is the author of the following literary works:

- 1 Sharah –I Sullam ul Uloom (incomplete) on logic
- 2 Sharah –I- Musallum us Suboot on Uslool-I-Fiqh
- 3 Hawashi-I- Sharah-I- Hidayat ul Hikmat by Mulla Sadr Uddin
- 4 Hawashi-I- Zawahis-I-Salasa (a commentary of Mir Zahid) on Risala-I-Qutbiyah, the orther on commentary of Mir Zahid on Mulla Jalal and the third commentary of Mir Zahid on Sharah –I- Muwafiq

- 5 Hashiya-I- Shams-e- Bazegha of Mulla Mahmood Jaunpuri (incomplete)
- 6 Maarij-ul- Uloom (on logic)
- 7 Madarij –ul Uloom (on philosophy)
- 8 Ghayat –ul –Uloom-.

Mulla Hasan from time to time married five times. His first wife was daughter of Mulla Ahmad Abdul Haq with whom he had five daughters. The first was the first wife of Mulla Mubeen, son of Mulla Muhib Ullah; The second was married to Shaikh Dalil Ullah Alvi; the third was married to Shaikh Muhammad Hayat son of Sh. Abdur Rahman of Kakori who died leaving behind a daughter who was the mother of Sh. Rahim Basit of Kaakori; the fourth was married to Maulvi Abdul Aala son of Mulla Bahr ul Uloom; and the fifth was the second wife of Sh. Muhammad Hayat. The first, second and fifth daughters of Mulla Hasan died issueless. For the second time Mulla Hasan married a lady of some unknown family of Lucknow and from her he had two sons, Abdullah and Abdur Razzak. The former went with his father to Rampur and the latter died issue less. His third wife belonged to Safipur from whom he had only one son Ghulam Dost Muhammad who was brought up by his stepmother, the daughter of Mulla Ahmad Abdul Haq. At Rampur Mulla Hasan married twice in Afghan families. His fourth Afghan wife died issueless and the fifth wife had two sons namely Muhammad Ishaq and Muhammad Yusuf.

(For further details Khair ul Amal, Risala-I-Qutbiyah, Aghsan ul Arbaa Tazkira-I-Ulema-I-Hind, Nuzhatul Khawatir etc. may be seen)

5) Maulana ABDULLAH: He was the first son of Mulla Hasan from his second wife . He received education from his father and went with him to Rampur . He married at Rampur and is said to be having a large number of descendants. Further details about him or his family are not known,

6) Maulvi ABDUR RAZZAQ: He was the second son of Mulla Hasan from second wife . He died unmarried before his father.

7) Mulla GHULAM DOST MUHAMMAD: He was Mulla Hasan's son from his third wife of Safipur and as stated above, was brought up by his step mother . While going for Haj he was killed by one robber. Mulla Ghulam Dost Muhammad was married to the daughter of Malik Muhammad Afzal Hashmi of Garhi Bhilwal from whom he had three sons viz. Ghulam Yahya Khan, Ghulam Muhammad and Ghulam Zakarya.

8) Maulvi GHULAM YAHYA KHAN *bin* Ghulam Dost Muhammad bin Mulla Hasan: He received education from Mulla Zuhoor Ullah son of Mulla Wali and was Sadr us Sudoor of Benaras . But even after holding that post he continued to impart education at Varanasi where after leading a respectable life he died .

Mulla Ghulam Yahya Khan had married twice. His first wife belonged to Garhi Bhilwal and belonged to the family of his mother. From that lady he had four sons namely Habib Ullah, Khalil Ullah, Qutub Uddin and Nizam Uddin, and also three daughters. The first was married to Maulvi Ghulam Ali, son of Maulvi Ghulam Muhammad; the second was married to Maulvi Ghulam Qadir the second son of Maulvi Ghulam Muhammad. No mention about the third daughter is made by Maulana Inayat Ullah. From his second wife who belonged to some such family which was not familiar to Farangi Mahal. Mulla Ghulam Yahya Khan had three more sons viz, Maulvi Elahi Bakhsh, Maulvi Muhammad Riza and Maulvi Nazir Nabi.

9) Maulvi HABIB ULLAH son of Maulvi Ghulam Yahya Khan: He received traditional education from his father and settled down in some village in Mirzapur and died there in 1291/1874 .He married a daughter of Maulvi Asad Ullah son of Maulvi Noor Ullah who lived long after his husband's death and died on third Rabi Ul Awwal

1319/1901. They left behind only one son, Maulvi Reayat Ullah . At Mirzapur where Maulvi Habib Ullah was posted as Munsif, he married another lady of some unknown family from whom also he had descendant.

10) Maulvi KHALIL ULLAH: He was the second son of Maulvi Ghulam Yahya Khan . He received education from his father and Mufti Zuhoor Ullah and became a reputed scholar . He served as a teacher in some madrasa in district Sagar in Madhya Pradesh but ultimately he returned to Lucknow where he died on 29th Jamadi us Sani 1312/1909. At first he married a Pathan lady, daughter of Danaman Khan from whom he had a son Inayat Husain . Subsequently he married the daughter of Maulvi Amin Ul Haq son of Maulvi Asrar ul Haq from whom he had two sons Maulvi Rahim Ullah and Maulvi Hafiz Ullah and two daughters one of whom was married to Maulvi Reayat Ullah son of Maulvi Habib Ullah and the other was the first wife of Maulvi Ghays Uddin son of Ghulam Murtuza son of Ghulam Zakarya .

11) Maulvi QUTUB UDDIN: He was the third son of Maulvi Ghulam Yahya Khan. He received education from Mufti Muhammad Yusuf son of mufti Muhammad Akbar, Maulana Abdul Hakeem bin Abdur rab and Maulana Wali Ullah *bin* Habib Ullah and became a reputed teacher and spent his whole life in academic pursuits and teaching . He had complete mastery on both *maqulat* and *manqulat* (branches of knowledge relating to secular education and those of religious education.) He first settled down in Varanasi but afterwards he went to Hyderabad where his life came to an end. He was a disciple of Maulana Abdul Wali and is the author of the following works: Commentaries of Maarij ul Uloom and Madarij ul Uloom of Mulla Hasan; explanatory notes on Zawahid-I- Salsa (the three pamphlets of Mir Zahid already mentioned) solution of Zabta-I- Tahzib and commentary of Sura-I- Yusuf.

Mulla Qutub Uddin's first wife belonged to Garhi Bhilwal from whom he had three sons, Muhammad Ishaq, Muhammad Ilyas and Muhammad Yusuf. In Varanasi he had also married a lady whose family was not known to Farangi Mahal and from her he had four sons viz . Muhammad Haider, Muhammad Ishaq, Muhammad Sulaiman and Muhammad Umar.

12) Maulvi NIZAM UDDIN: He was the forth son from the first wife of Maulvi Ghulam Yahya Khan . He received education from Maulana Abdul Haleem at Banda and thereafter went to Nagpur and adopted Teaching profession . He settled down in Nagpur where he died of cardiac arrest on Jamadi ul Awwal 1290/1973. He was a man of jolly disposition and was married to the daughter of Shaikh Muhammad Husain son of Shaikh Abdul Haseeb Hajjaji of Kakori from whom he had only two daughters. One of them was married to her cousin Maulvi Muhammad Ilyas son of Maulana Qutub Uddin and the other was the wife of Shaikh Sharif Uddin Hajjaj from whom she had only one daughter who was married to Shaikh Hasan Ahmad the father of master Taqi Ahmad whose son Zaki Ahmad is a son-in-law Maulvi Muhammad Hamid *ibn* Maulana Inayat Ullah.

13) Maulvi ELAHI BAKHSH: He was the fifth son of Maulvi Ghulam Yahya Khan from his second wife who belonged to family which was not known to Farangi Mahal. He got education from his father and held high posts under the British government and settled down in Kanpur, where ultimately he died. His first wife was the third daughter of Mufti Zuhoor Ullah who died issueless. His second wife belonged to a respectable family of Kanpur from whom he had a son, Maulvi Khalil Uddin Ahmad who was a Tahsildar and while posted at Malhiabad he met Mufti Inayat Ullah.

14) Maulvi MUHAMMADREZA: He was the second son of Maulvi Ghulam Yahya Khan from his second wife. He received education

from his father and joined service under British government and was posted at Bhopal where after leading a prosperous life he died . He was married in Varanasi from whom he had five sons and one daughter who was the wife of Maulvi Khalil Uddin Ahmad, his cousin. The five sons are: Allauddin, Faiyaz Uddin, Jamal Uddin, Reza Uddin and Jalal Uddin.

15) Maulvi NAZIR NABI: He was third son of Maulvi Ghulam Yahya Khan from his second wife. Mufti Inayat Ullah could not find his details due to the lack of contact from the sons of Maulvi Ilahi Bakhsh.

16) Maulvi MUHAMMAD ISHAQ: He was a son of Mulla Hasan from his Afghan wife of Rampur. He was educated by his father whom he succeeded at Rampur . He was married in Rampur and from that wife he had one daughter and five sons viz. Mufti Abdul Wajid, Maulvi Abdul Wahid, Maulvi Abdul Ghani, Maulvi Abdul Majid and Maulvi Abdul Hamid. The daughter was married to Maulvi Yaqub Ali of Rampur. The details of the descendants of Maulvi Ishaq at Rampur are not known.

17) Maulvi MUHAMMAD YUSUF: He was the second son of Mulla Hasan from his second Afghan wife. He received education from his father and remained in Rampur. No details about his family are known.

It may be mentioned here that three sons of Mulla Hasan viz. Maulana Abdullah, Mufti Mohd. Ishaq and Maulvi Mohd. Yusuf settled in Rampur and out of them it is known that they had many descendants Maulvi Mohd. Yusuf might also be having descendants. Mulla Hasan must therefore be having quite a large number of descendants there but it appears that the scholarly tradition could not continue for long . About forty years ago this writer met a gentleman who claimed to be a son of Maulvi Abdul Qadir, a descendant of Mulla Hasan. A few years ago I was introduced to

a young man who claimed to be a descendant of Mulla Hasan .He informed me that some of his other relatives were living in different villages in Moradabad.

18) Maulvi REAYAT ULLAH: He was son of Maulvi Habib Ullah son of Maulvi Ghulam Yahya Khan from his first wife who was a daughter of Mulla Asad Ullah son of Mulla Nur Ullah. He received education from Maulvi Abdul Haleem, father of Maulana Abdul Hai. And after studying law started legal practice at Mirzapur. His first wife was a daughter of Maulvi Khalil Ullah son of Maulvi Ghulam Yahya Khan, from whom he had two daughters who were married to Maulvi Abdul Ghani of Juggaur and Maulvi Muhammad Ishaq, son of Maulvi Qutub Uddin respectively. For a second time he married in Mirzapur and from that lady he had descendants but their details are not known.

19) Maulvi INAYAT HUSAIN: He was the son of Maulvi Khalil Ullah from his first wife, daughter of Damamam Khan. Details about him are not available.

20) Maulvi RAHEEM ULLAH: He was a son of Maulana Khalil Ullah from his second wife, the daughter of Maulana Amin ul Haq son of Maulana Asrar ul Haq *bin* Maulana Anwarul Haq .In connection with service he had gone to Sagar and died there before his father in Shawwal 1309/1922.

21) Maulvi KALEEM ULLAH: He was the son of Maulvi Rahim Ullah mentioned above. After getting education on modern lines he went to Hyderabad where he practiced law with his maternal uncle Maulvi Ghulam Muhi Uddin with whose elder daughter he was married also. She died issue less. Then he married her younger sister but till 1930 he had no issues. Further details about him or his family are not known.

22) Maulvi HAFEEZ ULLAH: Son of Maulana Khalil Ullah from his second wife. He was a student of his father and some other teachers. For quite a long time he remained with his father at Sagar but ultimately came to Lucknow and became a teacher in Madrasa-I- Ishaat ul Uloom where he used to teach Persian. He died before his father.

Maulana Hafeez Ullah was first married to the daughter of Saiyid Muhammad of Kakori. This lady died issueless. Then he married the daughter of Maulvi Ghulam Sattar from whom he had two daughters. The elder was married to Qazi Zaheer Hasan son of Qazi Hadi Hasan Ansari of Sehali who died leaving behind a daughter who became the second wife of Shaikh Muhammad Ahsan of Jaggaur and left behind a daughter. The second daughter of Maulvi Hafeez Ullah was married to Maulvi Zaka ul Haq, the elder brother of the father of the present writer. They had a son but both mother and son died in 1334/1913x1915.

23) Maulvi MUHAMMAD ISHAQ: He was the son of Maulvi Qutub Uddin from his first wife. He got education from his father and adopted legal profession at Hyderabad. He was married to the daughter of Maulvi Reayat Ullah and from her he had a daughter who became the third wife of Maulvi Ghayas Uddin.

24) Maulvi MUHAMMAD ILYAS: He was the second son of Maulana Qutub Uddin from his first wife and was a lawyer at Hyderabad. His wife was the daughter of his uncle Maulvi Nizam Uddin who died issueless. His second wife belonged to a Kakori family, from whom he had a daughter who was the second wife of Hakim Mumtaz ul Haq son of Maulana Aman ul Haq. She died issue less.

25) Maulvi MUHAMMAD YUSUF: He was third son of Mulla Qutub Uddin. He also migrated to Hyderabad and no further details about him or his family are available.

26) Maulvi MUHAMMAD HAIDER: He was Mulla Qutub Uddin's son from the second wife. He was educated by his father and most probably migrated to Hyderabad. No further details are available.

27) Maulvi MUHAMMAD SULAIMAN son of Mulla Qutub Uddin from second wife: He also probably migrated to Hyderabad. No details about his are available.

28) Hakim MUHAMMAD IISA: He was the third son of Maulana Qutub Uddin from his second wife of Varanasi. He learnt the holy Quran at Macca and then learnt medicine at Lucknow. He lived with the family of his mother and no details about him are available.

29) Maulvi MUHAMMAD UMAR: He was fourth son on Maulana Qutub Uddin from his second wife of Varanasi. He received education on modern lines and was in Gonda at the time of publication of Tazkira-I-Ulema-Farangi Mahal in 1930.

30) Maulvi KHALIL UDDIN AHMAD: He was the son of Maulvi Elahi Bakhsh from his second wife of Kanpur. He was a government servant and when he was Deputy Collector of Malhiabad he met Mufti Inayat Ullah who had every praise for him. After retirement he settled down in Kanpur. He was married to the daughter of Maulvi Muhammad Razzaq, son of Maulvi Ghulam Yehya Khan from whom he had issue, but except a daughter none survived. After her death he married in a respectable family of Kanpur from whom he had two daughters and five sons namely viz. Mr. Hameed Uddin Ahmad, Mr. Naseer Uddin Ahmad, Mr. Bashir Uddin Ahmad, Mr. Insaram Uddin Ahmad, and Mr. Zia Uddin Ahmad.

31) Mr. HAMEED UDDIN AHMAD: He was the eldest son of Maulvi Khalil Uddin Ahmad. He was married in 1345/1926 to the daughter of Hakim Abdul Hamid *bin* Karim Lakhnawi, a resident of Jaunpur. From her he had three daughters and a son who

unfortunately died at the age of 12years. all the three daughters are married.

32) Mr. NASEER UDDIN AHMAD: He is among the distinguished persons of Kanpur and had been a honorary magistrate. He has three daughters and two sons namely Kamal Uddin Ahmad and Javed Ahmad .The eldest daughter is married in a Saiyid family of Kanpur, the second was married to the sister's son of Mr. Anwar Ahmad of Unnao and the third was married in a Saiyid family of Delhi. The eldest son Kamal Uddin is married in a Usmani family of Satrikh, district Barabanki.

33) Mr. BASHIR UDDIN AHMAD Alias Nawab Sashib: He is the third son of Maulvi Khalil Uddin Ahmad. He is a well to do social worker and is one of the popular personaties of Kanpur. He is married in respectable family of district Barabanki. He has a son, Mahboob- ur- Rahman who is an engineer and a builder by profession .He is married to the younger daughter of Saiyid Masood Husain, a retired Under Scretary of the U.P.Government, and has a son, Moin Uddin Ahmad and two daughters, Zennat and Zahra.All the three are getting education. Mr. Bashir Uddin eldest daughter is a doctor and is married in the Sabzposh family of Goarkhpur. Both of them are in America. The second one along with her husband is in Abu Zahabi in Middle East. The third, Arshi, is M.B.A.and has a few years back is married in a family of Bihar.

34) Mr. INSERAM UDDIN: He is the fourth son of Maulvi Khalil Uddin . He has a son and three daughters. The eldest daughter is married to a doctor, Nasim Uddin of Kanpur, the second one is married in a Siddiqui family and the third is married to Doctor Farhan Nizami (son of Prof. Khaleeq Nizami), the Director of Islamic Studies in the Cambridge University. The son is perhaps still continuing his studies..

35) Mr. ZIA UDDIN AHMAD: He is the youngest son of Maulvi Khalil Uddin Ahmad and is the owner of a tannary. He has a son Jamal Uddin Ahmad and a daughter Shaziyah. A few years back both of them were receiving education. Latest details are not known.

36) Maulana GHULA M MUHAMMAD: He was the second son of Mulla Ghulam Dost Muhammad son of Mulla Hasan. He received education from Mulla Zuhoor Ullah. He became Sadr us Sudur of Banda where he died after leading a very respectable life. He married twice and his both the wives belonged to Garhi Bhilwal. From the first wife he had three sons and one daughter, who was married to Maulana Ghulam Rasool son of Maulana Ghulam Zakarya. The names of the sons are Maulana Ghulam Ali, Maulana Ghulam Qadir and Maulvi Ghulam Mujtaba. From the second wife he had only one daughter who was married in Inhauna.

37) Maulvi GHULAM ALI: He was the eldest son of Maulana Ghulam Muhammad and was married to his cousin, the daughter of Maulana Ghulam Yahya Khan from whom he had a son Ghulam Hasan and a daughter who was married to Maulvi Ghulam Sattar bin Ghulam Qadir. He was a very generous man and distributed among the poor all that he inherited from his father. He died in Nagpur on Safar 29, 1291/1874.

38) Maulvi GHULAM HASAN: He was the son of Maulana Ghulam Ali and settled down in Garhi Bhilwal, No details about him are available.

39) Maulana GHULAM QADIR: He was the second son of Maulana Ghulam Muhammad and after his father's death at Banda he stayed and settled there. He died young in 1265/1848. He was married to the second daughter of Maulana Ghulam Yahya Khan from whom he had two sons Ghulam Sattar and Ghulam Husain.

40) Maulvi GHULAM SATTAR: He was the elder son of Maulvi Ghulam Qadir and remained mostly outside Lucknow. He was married to his cousin the daughter of Maulvi Ghulam Ali and they left behind only one daughter who was the wife of Maulvi Hafeez Ullah son of Maulvi Khalil Ullah. Maulvi Ghulam Sattar died in Lucknow in 1265/1915.

41) Maulvi GHULAM HUSAIN bin Ghulam Qadir: According to Maulvi Khalil Uddin Tahsildar son of Maulana Elahi Bakhsh he was a well-read man. He mostly lived out side Lucknow and probably died in Nagpur in 1347/1928. No Further details about him or his family are known.

42) Maulvi GHULAM MUJTABA: He was the third son of Maulvi Ghulam Muhammad bin Ghulam Dost Muhammad. He was married in Garhi Bhilwal and from that wife had a son named Ahsan Ullah and a daughter who was married to Ghulam Mahi Uddin.

43) Maulvi AHSAN ULLAH son of Ghulam Mujtaba: After completing his education he acted as a teacher in Madrasa-I-Nizamiyah. He married outside the family but died issueless in Rajab 1328/1918.

44) Maulvi GHULAM ZAKIRYA bin Ghulam Dost Muhammad bin Mulla Hasan: He received education from Mulla Zuhoor Ullah bin Mulla Wali and himself was a distinguished scholar. He joined government service and was posted as a Munsif in Varanasi, and died in the same city leaving behind three sons, Ghulam Nabi, Ghulam Rasool and Ghulam Murtuza. Their mother belonged to Garhi Bhilwal.

45) Maulvi GHULAM NABI son of Maulvi Ghulam Zakarya: He received tradional education and was married in Juggaur in district Barabanki and had two sons Maulvi Abdul Ghani and Maulvi

Abdul Ghafoor, and a daughter who was married to Shaikh Nawab Ali of Masauli.

46) Maulvi ABDUL GHANI bin Maulvi Ghulam Nabi: He settled down with his mother's family in Juggaur. He had severed connection with Farangi Mahal so no details about him are available.

47) Maulvi ABDUL GHAFUOR bin Ghulam Nabi: Like his brother Abdul Ghani he also had settled down in Juggaur and, details about him or his family are nor available.

48) Maulvi GHULAM RASOOL son of Maulvi Ghulam Zakarya; Died issueless

49) Maulvi GHULAM MURTUZA bin Maulana Ghulam Zakarya: He was a pupil of Maulana Abdul Haleem bin Maulana Amin Ullah and had sound knowledge of Persian which he taught to Europeans also. He was a calligrapher also. He married the daughter of Maulana Abdul Waali who died leaving behind three sons viz. Maulvi Ghulam Muhi Uddin, Maulvi Ghayas Uddin and Maulvi Ghulam Jilani and also a daughter (died Rajab 1340/1922) who was married to Maulvi Rahim Ullah son of Maulvi Khalil Ullah. Maulvi Ghulam Murtuza died in 1325 or 1326/1907-8.

50) Maulvi GHULAM MUHI UDDIN son of Maulvi Ghulam Murtuza: He studied law and had a roaring practice in Hyderabad. He was a man of qualities and a thorough gentleman who did not amass wealth and distributed generously among poor. In the last days of his life he learnt the holy Quran by heart, and leaving legal practice he came back to Lucknow where he had an attack of paralysis and died in 1345/1926. He married the daughter of Maulvi Ghulam Mujtaba S/o Maulvi Ghulam Muhhamd. She died in Hydederabad in 1347/1928, He had two daughters and both of them were married one after another to Maulvi Khalil Ullah son of

Maulvi Rahim Ullah, Maulvi Ghulam Muhi Uddin was a disciple of Maulana Abdur Razzaq.

51) Maulvi GHAYAS UDDIN son of Maulvi Ghulam Murtuza:

Like his brother Maulvi Ghulam Muhi Uddin, he studied law and went to Hyderabad and became a leading practitioner. He was a member of law Commission of Hyderabad. He led prosperous life and also acquired considerable property. He was a man of qualities of head and heart and had amazing self-control. He died of cardiac arrest in 1344/1925.

Maulvi Ghayas Uddin married thrice. His first wife was daughter of Maulvi Khalil Uddin son of Ghulam Yahya Khan who died issueless. His second wife was the daughter of Chawdhri Nazir Ahmad of Nagram. She died in 1321/1903 leaving behind two sons, Maulvi Moin Uddin and Maulvi Farid Uddin and a daughter who was married to Shaikh Muhammad Ahsan of Jauggaur who leaving behind a daughter and two sons, Muhammad Hasan and Ahmad Hasan died in 1340/1921. The daughter also died. Maulvi Ghayas uddin's third wife was the daughter of Maulvi Muhammad Ishaq son of Maulvi Qutub Uddin . She had issues but none of them survived.

52) Maulvi GHULAM JILANI: He was the third son of Maulvi Ghulam Murtuza. After getting education at University level, he went to Hyderabad and like his brothers adopted legal profession. He was married to the daughter of Shaikh Ali Hasan of Jauggaur with whom he had no issue. He was a disciple of Maulana Abdur Razzaq

53) Justice Moin Uddin son of Maulvi Ghayas Uddin: After traditional Education and passing High School, He went to England and took B.A. and LL.D. Degrees. After coming to Lucknow in 1341/1922 he started legal practice. Subsequently he became a judge in the Rampur State and after its merger with the Uttar Pradesh after independence, he was absorbed in the cadre of the

U.P. judicial service. He died on 9th November 1957. His wife was the daughter of Shaikh Razi Uddin Barrister of Ahmadpur from whom he had two sons, Hasan Jalal Uddin Musheer and Hasan Nizam Uddin Hasan and two daughters. The elder Qudsiya was married to Dr. Anis Ahmad from whom she had two sons Nafis Ahmad and Jalis Ahmad and two daughters Salma and Asma. Both are married. Nafis Ahmad is married to the daughter of Mahmood Husain Ashfaq from whom he has four issues viz. Yusuf Anis Ahmad, Asif Nafees, Nisar Jalis And Shirin Sabiha All of them are in U.S.A. Jalis Ahmad is also in America Dr. Anis 's elder daughter is married to the grandson of Mr. Subhan Ullah and is in Pakistan. The younger daughter Asma is married to Fakhr-I-Mahmood. Qamar, the younger daughter of justice Moin Uddin was married to Dr. Abdul Aziz of Chatra and has two sons Tariq Yusuf and Wasif Aziz and both of them are engineers. The three daughters of Dr Abdul are post-graduates and are: Tasneem Aziz (Shima), married to Mr Ali of Bijnor, Kaneez Fatema (Talat Aziz), married to Mr Taj Uddin and Kaneez Aisha (Anjum Aziz.) is the wife of Mr Aleem Habib Ullah son of Maulvi Azim Ullah bin Maulvi Sami Ullah. Both Dr. Anis Ahmad and Qudsiya have died. Dr. Abdul Aziz also died about two years ago.

54) Mr. HASAN JALAL UDDIN MUSHEER: He was married to the daughter of Barrister Haider Husain with whom he has three sons Mubashshir Moin, Moiz Uddin and Moid. The family has migrated to Pakistan.

55) HASAN NIZAM UDDIN: He is married to the daughter of Chaudhri Nazir Uddin Ashraf with whom he has two sons Nazir Uddin Shahryar and Humayun and also two daughters Eram and Arshia. This family has also migrated to Pakistan.

56) Maulvi FARID UDDIN son of Maulvi Ghayas Uddin: His first wife was the daughter of Maulvi Naseer ul Haq bin Maulvi Ebad

ul Haq who died issueless. Maulvi Farid Uddin then married a lady of obscure descent. Both of them have died issueless.

SECOND SUB BRANCH OF

MULLA MUHAMMAD WALI *BIN* QAZI GHULAM MUSTAFA AND HIS DESCENDANTS

1) Mulla Muhammed Wali: He was the third son of Qazi Ghulam Mustafa son of Mulla Asad. He received education from his maternal uncle Mulla Kamal Uddin, Pupil of Mulla Nizam uddin and was one of the foremost scholars of his time. After his father's murder, he was appointed Qazi of Mallawana and served in that capacity till the time the government did not interfere in the performance of his duties.. After resigning from that post he came back home and engaged himself in academic and scholarly pursuits. He is the author of the following books:

Sharah-I-Sullam ul Uloom.

Hashia bar Hashia-I Mir Zahid bar Mulla Jalal (comment on the commentary of Mir Zahid on Mulla Jalal Uddin Dawani's Sharah-I-Tahzib of Abdullah Yazdi's Tahzib ul Muntiq)

Hashiya bar Hashiya-I-Mir Zahid on Sharah-I- Muwafiq

Besides the above, he also wrote annotations (*hawashi*) on other text books.

Mulla Wali was married to the daughter of Mulla Kamal Uddin with whom he had three sons, Maulvi Aziz Ullah, Mufti Zuhoor Ullah and Maulvi Noor Ullah.

2) Maulana AZIZ ULLAH son of Mulla Muhammad Wali: He was born on 14th Shaban 1167/1753 and completed his education under the guidance of his father. While going for the pilgrimage of

Macca, at Surat he studied Hadis (sayings of the Holy Prophet) from Maulana Khair Uddin and became a disciple of Shah Hafiz Ullah of Surat.. In the meanwhile he suffered from diarrhoea (ishal) and died on 28th Jamadi ul Aula 1191/1777. He was married to a daughter of Mulla Bahrul Uloom who had no issue and spent her whole life as a widow.

3) Mufti ZUHOOR ULLAH, son of Mulla Wali: He was born in 1174/ 1760 and received education from his father and uncle Mulla Muhammad Hasan and was one of the foremost scholars of Farangi Mahal family and had full command on all the prevailing branches of knowledge, religious and non religious both. He had specialization on Islamic jurisprudence (fiqh) . He held the post of Mufti for forty years but during this period of extreme busyness he wrote the following books:

Hashiya bar Hashiya-I- Mir Zahid bar
Sharah-I-Tahzeeb -I-Mulla Jalal;

Hashiya bar Hashiya-I- Mir Zahid bar Risala-I- Qutbiya;

Hashiya bar Hashiya –I-Mir Zahid bar Sharah- Muaqif;

Sharah of Risala-I- Dauha of Shans-I- Bazaghah.

Besides, he had annotations and commentaries on all the texts, particularly relating to *Fiqh* in which being Mufti of Avadh he was specially interested and had full command.

Mulla Zuhoor Ullah was one of the most distinguished teachers of Farangi Mahal and the number of his pupils exceed the figure of sixty. He married the daughter of Mufti Muhammad Yaqub from whom he had two daughters. One of them was married to Mufti Muhammad Akbar son of Mufti Ahmad Abur Raham. She died in 1265/1848. The other was married to Maulana Hafeez Ullah. She

died on Rabi ul Awwal 1278/1861. Maulana Zuhoor Ullah had also a wife of some unknown family from whom he had a third daughter who was the first wife of Maulvi Elahi Bakhsh.

According to Khair ul Amal Mufti Zuhoor Ullah died in 1275/1858 but it is improbable. The year of his death as given in Hasrut ul Alam of Maulana Abdul Hai it is 1256/1840, which seems correct.

4) Maulana NOOR ULLAH son of Mulla Muhammad Wali:

He was the youngest son of Mulla Muhammad Wali .He started education under the guidance of his father but after his death he completed it with his father's pupil, Maulana Abdul Wajid Khairabadi. At Khairabadi he also studied mathematics (Riazi) Even after completing traditional education he never left his studies and got command on all the branches of knowledge comprising religious and non-religious subjects (Maqulat and manqulatn) He particularly became a master of mathematics. Like his brother Maulana Zuhoor Ullah, he became a reputed teacher. He acted as Mufti of Lucknow and Faizabad. With the advancement of age his attention towards academic activities became lesser and lesser and he devoted himself more toward prayer and most probably he died in Shawwal 1240/1824 as is evident from Khair ul Aman and Aghsan ul Arbaa . But in Ahwal-I- Ulema-Farangi Mahal and Risala-I- Mismst it is state 29Jamadi ul Ukhra 1261/1844-45. He is author of booklet on algebra and has also annotations of some text books.

Mulvi Noor Ullah married the daughter of Muhammad Saad Uddin son of Mulla Ahmad Husain from whom he had a daughter, who was married to Maulana Amin Ullah the grand father of Maulana Abdul Hai, and three sons viz.Maulana Asad Ullah, Maulana Niamat Ullah and Maulana Rahmat Ullah.

5) Maulana ASAD ULLAH: He was the eldest son of Maulana Noor Ullah: He received education from his father and uncle Mufti Zuhoor Ullah. He was married to the daughter of Maulana Noor ul

Haq from whom he had three daughters. The eldest was married to Maulana Nizam ul Haq son of Maulana Siraj ul Haq. She died in Zilhijja 1274/1857 and left behind four sons. The second was married to Maulana Habib Ullah son of Maulana Ghulsm Yahya Khan. The third was married to Maulana Murad Ullah son of Maulana Niamat Ullah. Among his distinguished pupils were Maulana Amir Ali of Amethi, the martyr of Hanoman Garhi mosque movement and Ghulam Imam Shaheed.

6) Maulana NIAMAT ULLAH : He was the second son of Maulana Noor Ullah. He received education from his father and uncle Maulana Zuhoor Ullah. According to Khairul Amal after completing education he started imparting education during his father's lifetime. He had thorough knowledge of all the branches of maqulat (non-religious education relating to reason and intellect) and was particularly well versed in mathematics. He was an excellent teacher and a good conversationalist. Honesty and truth were basic principles of his life and he never talked ill of anyone in his absence. For quite a long time he acted as Mufti of Lucknow and Faizabad but after the first War of Independence in 1857 he went to Barauda and from there to Bitya although he was also invited by Nawab Kalbe Ali Khan to Rampur. From Baitya in Bihar he wanted to come back to Lucknow but at Varanasi he had an attack of paralysis and died there on 3rd Muharram 1290/1873 and was either buried in the tomb of Shah Taiyab Banarsi or near the tomb of Shaikh Ali Hazi. It is said that he destroyed his literary works but still there exist annotations on some text books particularly those of mathematics which till the time of Maulana Inayat Ullah, were preserved in the library of Chashma-I- Rahmat College, Ghazipur and also in the personal library of Maulana Abdul Hai (most of the books of which are preserved in the Maulana Azad Library of the Muslim University, Aligarh).

Maulana Niamat Ullah was married to the daughter of Maulana Hafiz Ullah, son of Maulana Habib Ullah from whom he had three sons, Maulana Murad Ullah, Maulana Fazl Ullah and Maulana Ahmad Ullah.

7) Maulana RAHMAT ULLAH bin Mulana Noor Ullah: He received education from his brother Maulana Niamat Ullah and became a great scholar and intellectual. Islamic jurisprudence and Arithmetic were the main subjects of his interest. After the death of his uncle Mufti Zuhoor Ullah he was given the post of Mufti but shortly after he went to Ghazipur and established the madrasa, Chashma-I-Rahmat which has now become a College. After leading a very respectable life in that city, he died in 1305/1887.

Maulana Rahmat Ullah was married to the daughter of Maulvi Muhmmad Ahmad son of Maulana Anwarul Haq from whom he had only one pious daughter who was married to her cousin Maulana Fazl Ullah son of Maulana Niamat Ullah. She died on 16th Shawwal 1320/1902 on Friday. She had no issue.

8) Maulana MURAD ULLAH: He was the eldest son of Maulana Niamat Ullah and after being educated by his father, became a great scholar and started imparting education during his father's lifetime. He went to Baroda and continued his academic and scholar activities there. From Baroda, along with his cousin Maulana Abdul Haleem son of Maulana Amin Ullah, he went for Haj pilgrimage and during this journey he learnt the holy Quran by heart. During this journey he became a patient of diarrhoea and after returning to Lucknow died on Rajab 5, 1280/1863 before his father. He had very mild disposition and a very good natured young man. He was married to his cousin, the daughter of Maulana Asad Ullah who died issueless after leading the life of widow for 23 years.

9) Maulana FAZL ULLAH: He was the second son of Maulana Niamat Ullah. He received education from Maulana Abdur Razzaq,

Maulvi Abdul Waheed grandson of Mulla Bahrul Uloom, Maulana Abdul Haleem and his father Maulana Niamat Ullah and became an erudite scholar. He was an expert of the secular subjects of the prevailing traditional educational system. For quite a long time he was a teacher of theology in the Canning College Lucknow. In spite of being a Maquli he was much devoted to his Pir (spiritual guide) Maulana Abdur Razzaq and composed thumries and ghazals in his praise. He wrote commentaries and annotations of important text books like Hashiya-I-Mir Zahid bar Mulla Jalal or Hashiya-I-Mir Zahid bar Sharah Muwaqaf but due to his negligence, they had gone waste. A few lectures on the Risala-I- Mir Zahid were however published from Yusufi Press along with the above Risala. In 1309/1891 he went for Haj. He was married to his cousin the daughter of Maulvi Rahmat Ullah from whom he had two daughters. One was married to Maulana Abdul Ahad Shamshad and the other who died issueless in 1300/1882, was married to Maulana Samsam ul Haq. He died in Rabi us Sani 1312.

10) Maulana AHMAD ULLAH: He was the third son of Maulana Niamat Ullah and was educated by his father, his uncle Maulana Rahmat Ullah and elder brothers Maulana Murad Ullah and Maulana Fazl Ullah. He had very deep religious inclinations and recited one holy Quran daily. He is the author of Sharah-I- Khulasat ul Hisab, Risala-I-Shahadat Nama and some other pamphlets.

Maulvi Ahmad Ullah was married to the daughter of Maulvi Azim Ullah son of Maulvi Hafeez Ullah from whom he had two sons, Maulvi Azmat ullah and Maulvi Barkat ullah Reza, and also two daughters. The elder was married to Maulvi Hidayat Ullah who died in Ziqadah 1330/1911. The second daughter was married to Maulana Abdul Majeed. They had a daughter but both mother and daughter died simultaneously.

11) Maulana MUHAMMAD AZMAT ULLAH: He was the eldest son of above-mentioned Maulvi Ahmad Ullah. He was born in 1292/1875 and, as mentioned in his brother's Risala-I-Niamat, his uncle Maulana Fazl Ulla, Maulana Ifham Ullah, Maulana Abdul Hameed and Maulana Farooq Chirya Koti, educated him but Maulana Inayat Ullah considers him to be a pupil of Maulana Abdul Baqi and Maulana Ainul Quzzat. Apart from the traditional course of Dars-I-Nizami, He studied other important books and passed the Maulvi Fazil examination. Like his forefathers he had special interest in geometry. For three years he acted as Afsar Mudarris (Head master) in Madrasa-I- Nizamia and the number of his pupils was quite large. He also served as Arabic teacher in Govt. School Ghazipur and after retiring from there he settled down in Lucknow where he died in April 1937.

Maulana Azmat Ullah was especially interested in *Maqulat* and wrote a Hashiya on Nafhat ul Uns and also on other books like Mulla Hasan and Maqamat-I- Hariri.

Maulana Azmat Ullah was married to the younger daughter of Maulana Abdul Ahad Shamshad who died on 20th Shaban 1321/1903 leaving behind a son Maulvi Izzat Ullah and a daughter, the wife of Maulana Sibghat Ullah son of Maulvi Hidayat Ullah. For the second time he married the daughter of Shaikh Azam Husan from whom he had a son Niamat Ullah alias Rahat Ullah and a daughter who was married to Mustafa Husain saheb Ayyubi from whom she had a daughter Ghausiya . She along with her husband had settled down in Bombay. Both the son and daughter of Maulana Azmat Ullah have died.

12) Maulana IZZAT ULLAH son of Maulana Azmat Ullah: He was born on 25th Shaban 1316/1898. He pursued the course of Dar-I- Nizami at Madrasa-I- Nizamiya and passed the Mulla and Fazil examinations from Chashma-I- Rahmat College, Ghazipur.

For quite a long time he served in Madrasai Nizamiya but after the death of Maulana Abdul Ahad Shamshad, he became principal in the Chashma-I-Rahmat College. He died of liver cancer on November 10, 1932. He wrote a hasiya on Tasrih and also a book of grammer in Urdu.

Maulana Izzat Ullah was married to her cousin, the daughter of Maulvi Muhmmad Baqa Abdus Salam son of Maulana Abdul Aziz from whom he had a daughter, the wife of Maulana Muhmmad Hashim son of Maulana Sibghat Ullah and two sons, Ismat Ullah (bron in February 1926) and Irfat Ullah. The daughter of Maulana Izzat Ullah died on 24th May 1979 and her mother died a year later. Maulana Izzat Ullah had three sons. The youngest died in infancy.

The orther two are being described as under:

13) Mr. ISMAT ULLAH: According to the dairy of maulana Salamat Ullah he was bron in February 1926 and was educated at the Govt. Husainabad High School, Govt. Jubilee College and Lucknow Unversity. He served the U.P. Government for some time and then proceeded to England for further studies. Prof. Ismat Ullah was very intelligent. He secured good positions in High School and Intermediate examinations and secured masters Degree in English and Philosophy with good divisions. He started his teaching career as a Lecturer in Philosophy in Dr. Zakr Husain College, Delhi and retired as Professor of Philosophy. Ismat Ullah Sahab married in a family of Delhi and had two sons Kabir and Sameer. Recently he died om May 3, 2002.

14) Mr. MUHAMMAD IRFAT ULLAH: He was the second son of Maulana Izzat Ullah. He was bron in 1930 and was educated at Lucknow. He then migrated to Pakistan where after leading a happy life and from there proceeding to Jaddah he died on July 6, 1987. He was a man of jolly nature and was friendly towards every one. He was married to the daughter of Mr. Taj Uddin son-in-Law

of Hakim Wahaj Ul Haq, from whom he had a daughter Uzmz who has been married and four sons, Arsad Ullah, Ahmad Ullah, Aatif Ullah and Ausaf Ullah. No further details are available.

15) Maulana BARKAT ULLAH son of maulana Ahmad Ullah son of Maulana Niamat Ullah: According to the statement of his nephew Maulana Izzat Ullah he was born in 1296/1879. He started studying in England but on the advice of his uncle Maulana Fazl Ullah he switched over to the religious education and learnt the holy Quran by heart. Then he started reading the books included in the traditional education from Maulana Ifham Ullah, His elder brother Maulana Azmat Ullah and Maulana Abdul Bari and after completing education acted as Arabic and Persian teacher in Madrasa-I-Nizamiyah. He was a disciple of Maulana Abdur Rauf but after his death he chose Maulana Abdul Bari as his spiritual guide. He was a bi-lingual poet and in Persian he was a pupil of Khwajah Aziz and showed his Urdu verses to Maulana Inam Ullah and Munshi Amir-I-Minai. He compiled two diwans of Urdu poems one of which has been published. He is the author of the following works.

Hashiya-I- Qutubi; Hashiyah bar Hashiya-I-Meer bar Qubti; Hashiya-I-Sharh-I-Sullam az Hamd Ullah; Hashiya-I-Sharh-I-Sullam az Mulla Hasan; Hashiya-I-I-Sullam ul Uloom; Hashiya-I-Maibzi; Hashiyah-I-Maraah ul Arwah; Hashiyah-I-Sharh-I-Jami; Hashiyah-I-Kaafiyah; Hashiyah-I-Ikhwanus Safa; Hashiyah-I-Tarikh ul Khulafa; Hashiyah-I-Husami; Khalat-I-Rahmani fi Ahwalish Shaikhil Jeelani; Bakaul Ainain fi Shahadatil Husnain; Tarjuma-I-Tazkiratul Auliya; Tarjuma-I- Durrat un Naaseheen; Tarjuma-I-Ghunyatut Talebeen; Tarjuma-I-Sharh-I-Waqayah; Tarjuma-I-Jawaher-I-Khamsah; Tarjuma-I-Fusoos ul Hikam; Risala-I-Meelad-I-Shareef; Risala-I-Azkar-I-Khulafa; Hashiya-I-Panj Ganj; Hashiya-I-Musallam us Suboot; Hashiyah-i Zabada, Hashiyah-I-Zanjani; Hashiya-I-Sarf-I-Meer; Hashiya-I-Zariri;

Hashiya-I- Tahzeeb; Hashiyah-i Sharah Tahzeeb; Hashiya-I- Kubra; Hashiya-I- Mukhtasarul Meezan; Hashiyah-I- Iisa Ghauji; Hashiyah-I- Qaala Aqool; Hashiyah-I- Qudoori; Hashiyah-I- Ghunyatul Mustameli; Hashiyah-I- Sharah Asbab; Hashiyah-I- Mukhtasarul Maani; Hashiya- aman; Sharah Fusool-I-Akbari; Hashiyah-I- Rashidiyah; Hashiya-I- Diwan-I-Hafiz etc.

Maulvi Barkat Ullah was first married to the daughter of Shaikh Fida Husain Siddiqi who died issue less in 1323/1905. For the second time he married the sister of Qazi Bunyad Husain of Saidapur who leaving behind a son, (late Mr.) Farhat Ullah and three young daughters died a few months before his husband's death on 11th Zil Hijja, 1343/1924. Maulvi Barkat Ullah's first daughter was married to Mr. Murtuza Husain Ayubi with whom she had a daughter who was married in the same family. The second daughter was married to Mr. Iqtedar Ahmad and the third was married to Mufti Riza Ansari.

16) Mr. FARHAT ULLAH: He was the only son of Maulana Barkat Ullah. He started his education from Madrasa-I-Nizamiya where he learnt the holy Quran by heart. Then he went to his cousin Maulvi Izzat Ullah at Ghazipur and after getting elementary education in Chashma-I- Rahmat, started education on modern lines. After graduation he joined the Information Department of U.P. Government as a journalist and retired from the post of Assistant Director. Soon after he became a patient of cancer and died on 13th August 1874.

Maulvi Farhat Ullah was married to the daughter of Syed Riaz Ahmad of Nagram with whom he had two sons and four daughters. The eldest Azra is married to Arif Kamal Ayubi of Sitapur, from whom she has a son and two daughters who have been married; the second Naiyara is married to Arsad Qidwai son of Abrar Ahmad

Sahib; the third Unaiza is married to Saiyid Asif Husain of Badaun; and the fourth Hamida is married to Wajahat Rasool son of Hakim Inayat Rasool of Rudauli, and is settled in Bhopal. Farhat Ullah Sahib took a second wife of an unknown family from whom he had a son Nusrat Ullah. This wife died of cancer in 2,000 A.D. The first five also died in the first week of May,2002.

Farhat Ullah Sahib was a man of literary taste and was involve in Taraqqi Pasand Tahrid (Progressive writer's movement) Under the title "Adab aur Tahzib" he has a collection of literary articles to his credit.

17) Mr. ISHRAT ULLAH son of Mr. Farhat Ullah: He was born in 1946 in Lucknow and after receiving early education there took the B.Sc. Engineering degree from the Aligarh Muslim University. Then during the life of his father he went to Canada and is still there. He married the daughter of Mr. Haseeb Uddin Ashraf of Sitapur from whom he has a son Farhat Ullah ishrat and a daughter Zainab.

18) Mr. ASAD ULLAH: He is the second son of Farhat Ullah sahib. He was born in 1957 and after getting education in Lucknow he also went to Canada and is still there. He is married to the daughter of Dr. Nasim Ansari, Zeba who is also a doctor. From her Asad Ullah has a son, Adil and a daughter. Aisha.

19) Mr. NUSRAT ULLAH: He is the third son of Maulvi Farhat Ullah from his second wife. He is serving in the water works deptt. Of Lucknow Corporation and is married in the family related to her mother.

Chapter III

THE SECOND BRANCH OF MULLA MUHAMMAD SAEED *BIN* MULLA QUTUB UDDIN

1. Mulla MUHAMMAD SAEED: He was the second son of Mulla Qutub uddin and received education from him. But according to Tohfatul Ahbab like his brother Muhammad Asad, he also attended classes at the Delhi Madrasa and might have been taught by Qazi Muhammad Daulat who was a teacher there. He however completed education under his father's guidance and became an erudite scholar. He imparted education at his father's madrasa and was injured in his father's episode, of martyrdom. Afterwards along with the mahzar signed by almost all the important and distinguished persons of the surrounding places he went to Aurangzab and came back with the royal decree regarding the allotment of Farangi Mahal and a few villages in district Bahraich to the family of Mulla Qutub Uddin. Then Mulla Saeed along with the entire family of his father came to Lucknow in 1693 and settled down in the two buildings (One residential Havely and the other business complex) in Ehata-I-Charagh Beg which once were occupied by some European trader (and hence were called Farangi Ka Mahal) who had vacated them. He then entrusted the family to his younger brother Nizam Uddin and went to Deccan to join Aurangzab. He died young and is said to be among the forty religious heads that were killed while offering prayer during the siege of Golkunda. He is also said to be among the compilers of Fatawa-I-Alamgiri.

Mulla saeed was married in the family of Shaikh Asmat Ali of Ghuskar in district Bara Banki. His wife lived long and died after the death of both of her sons. From her Mulla Saeed had two sons,

Mulla Ahmad Abdul Haq and Mulla Abdul Aziz. The genealogical table of Mulla Muhammad Saeed may be seen as Appendix III.

2.Mulla AHMAD ABDUL HAQ son of Mulla Muhammad Saeed: He was the elder son of Mulla Saeed and was born on 19th Rajab 1103 /27th March 1692, the martyrdom of his grand-father, Mulla Qutub Uddin. He was educated by his uncle Mulla Nizam Uddin and according to Nuzhatul Khwatir even during the life-time of his menter he was recognized as a great scholar and teacher of manqulat and maqulat. Besides being a great teacher he was also a great saint and was a disciple of Sha Abdur Razzaq of Bansa and the auther of Khair ul Amal has mentioned many of his miracles and same has been done by the authors of Umdatul Wasail and Risala-I-Qutbiyah.

Being a teacher Mulla Abdul Haq was more interested in wrting *sharahs* and annotations on the prescribed taxt books and is the auther of Sharah of Sullam ul Uloom of Mulla Muhib Ullah Behari, Hawashi on Mir Zahid Mulla Jalal, and on Mir Zahid Sharah Muwaqif. On 28th September in the month Zil Hijja 1167/1753 in a state of ecstasy he fell down from the roof of his house and died on 9th Zil Hijja /28th September of the same month.

Maulana Ahmad Abdul Haq was first Married to the daughter of Shaikh Khalil ur Rahman son of Shaikh Husam Uddin from whom he had a son, Shaikh Muhib Ullah and two dauther one of whom was the wife of Mulla Muhammad Yaqub, her cousin. His second wife was the daughter of Shaikh Imam Ul Haq son of Shaikh Zia Ul Haq Siddiqi of Locknew. From her he had two sons, Maulana Anwar ul Haq and Maulana Azhar ul Haq.

(First Sub-Branch of Mulla Saeed)

MAULANA MUHIB ULLAH BIN MULLA AHMED ABDUL HAQ BIN MULLA SAEED AND HIS DECENDANTS

3. Maulana MUHIB ULLAH: He was the eldest son of Mulla Ahmad Abdul Haq from his first wife..He received education from Mulla Nizam Uddin and become a distinguished scholar and specialized in teaching Tafsir-I-Baizavi and Hidayat ul Fiqh .He however, could not get opportunity to act as a teacher. At first he joined the service of Akabar Yar Khan as a soldier and then in the service of Mir Baqar Qiledar, become Tahsildar of Banda. He was very kind towards his stepbrothers whom he brought up like his own sons.

Mulla Muhib Ullah married twice. His first wife was the daughter of Shaikh khalil Ur Rahman Siddiqi Lakhnnawi from whom he had two sons, Mulla Mubin and Mulla Habib Ullah. After the death of first wife he married the daughter of Shaikh Muhammad Mashaikh Lakhnawi and from her he had a son Maulana Muhammad Ishaq and a daughter who was married to Maulana Noor ul Haq,son of Maulana Anwarul Haq.

4.Mulla MUHAMMAD MUBEEN: Mulla Mubin, the eldest son of Mulla Muhib Ulla was among the greatest scholars, muhaddisin (experts on the sayings of the Holy Prophet), teachers and writers that Farangi Mahal ever produced. He was a pupil of Mulla Hasan and soon after completing his education he started preaching and teaching and even during the period of stay of Mulla Hasan in Lucknow he was recognized as a great teacher of all the branches of knowledge covered by Maqulat and Manqulat and after departure of Mulla Hasan to Rohelkhand he was considered to be his successor. He had inclination towards mysticism also and had faith in Maulana Shah Haqqani, Shah Shakir Ullah and his uncle, Maulana Anwarul Haq. He spent his whole life in Farangi Mahal and died on 22nd Rabi us Sani 1225/1810 when he had attained the age of 67 years.

Mulla s Mubin is the auther of quite a large number of books most of which are commentaries, annotations and *sharahs* on text books the aim of which was to benefit the students who had gathered around him from all the corners of the country, Some of his works are: complete Sharah of Sullam ul Uloom; sharah-I-Musallam us Suboot (upto the end of the introductory part of Ilmul Kalam); Hawashi-I-Zawahid-I- Salsa; Risala fil Zakaat kanzuz Zakat fil Masael uz Zakat; Sharah-I-Asma-I-Husanah; translation of Hikayat Us Salehin; Wasilatun Najat (relating to Aimmah-I-Isna Ashari);Risala dar Masael Saum; Jawahir ul Fawaid.

Mulla Mubin married twice. His first wife was the daughter of Mulla Hasan with wom he had no issue. Then he married the daughter of Shaikh Ghulam Makhdoom, a descendant of Shaikh Husam Uddin of Fatehpur. From this wife he had three sons, Mulla Mohammad Moin, Mulla Muhammad Haider and Maulvi Muhammad Safdar and two daughters. One of them was married to Maulvi Abduj Jame, the grand son of Mulla Bahrul Uloom, and the other was the wife of Maulvi Nsaim Ullah, son of Maulvi Habib Ullah . The Mulla Mobin's masque (Masjid-I-Bairon-I-Farangi Mahal) was got constructed by the first wife of Mulla Mubin who was a daughter of Mulla Hasan.

5.Mulla HABIB ULLAH: He was second son of Mulla Muhib Ullah and received education from his uncle Maulana Aharul Haq, Mulla Hasan and Mulla Ahmad Hasan and completed it under the guidance of his elder brother, Mulla Mubin. He was entrusted the household of the family and thus could not devote himself to teaching or other academic matters. He was a through gentleman always ready to help others and was very popular among his contemporaries. He died on 16th Zi Qadah 1226/1811 and was buried in the ancestral graveyard of Bagh Maulvi Anwar Sahib.

Maulana Habib Ullah was married to the daughter of Mufti Muhammad Yaqub son of Maulana Abdul Aziz from whom he had

five sons and two daughters. The elder daughter was married to her cousin Mualana Abdul Waali. She died issueless. The second daughter was married to her cousin Maulvi Muhammad Yusuf son of Maulvi Mohd. Ishaq. The names of the five sons of Mulla Habib Ullah are: Maulana Wali Ullah; Muaulana Naeem Ullah; Maulana Hafeez Ullah; Maulana Aleem Ullah; and Maulana Salam Ullah, and they will be described in subsequent pages.

6. Maulana MUHAMMAD ISHAQ: He was the third son of Mulla Muhib Ullah after whose death he and his sister who later became wife Mulla Noor ul Haq, son of Maulana Anwar ul Haq, were brought up by their eldest brother, Mulla Mubeen.. He was educated by Mulla Mobin and became a reputed scholar and teacher. He also held a post with the government, which after the loss of eye sight, he entrusted to his grandson, Maulana Isha. He was married to her cousin, the sister of Shaikh Mohd. Shaiq Siddeqi from whom he had only one son Maulvi Mohd. Yusuf.

7. Mulla MUHAMMAD MOIN: He was a great scholar who had thorough knowledge of Hadis (and its branches), Islamic jurisprudence and its canons, Arabic literature and also on other branches of learnings. He was a true pupil of his father and his fondness of study gave him a respectable place amongst the distinguished scholars of the time. He is the author of the following works:

- 1 A booklet relating to the describes and experts of the sayings and traditions of the Holy Prophet (*mohaddisin*) whose names have been mentioned in the book, Ramz-I-HISN-I-Haseen.
- 2 Nehayatul Bayan fi maehalwa Yahram min alhaiwan.
- 3 Hashiya-I-Sadra
- 4 Tafsir-I-Aayaat-I-Miras
- 5 Risala-I-Qirat Khalaf ul Imam
- 6 Risala-I-Moin fi Tahrim-I-Amtes (7) Khutub-I-Mulana Moin

Maulana Muin was married to the daughter of Mulla Muhammad Yusuf son Maulana Muhammad Ishaq with whom he had two sons Maulana Ali Muhammad and Maulana Muhammad Amin Mulla Muin's wife died on 29th Moharram 1286/1869.

8. Maulana MUHAMMAD AMIN: He was educated by his father Mulla Moin and was married to the daughter of Maulana Isha bin Maulana Yusuf son of Maulana Ishaq and had a son from her. He died young in Rabi us sani 1262/1846. The son also died but the widow lived for a long time.

9. Maulana ALI MUHAMMAD: He was son of Mulla Muin and was educated by him and Maulana Khadim Ahmad. He is the author of two booklets, Chashama-I-Faiz and Hidayat un Niswan. Apart from them he wrote annotations on some prescribed text books. He was married to the daughter of Mualana Ghazanfar son of Mulla Haider from whom he had three sons, Maulana Muhammad Ibrahim, Maulana Abdul Baqi and Maulana Abdul Hadi.

Maulana Ali Mauhammad led a very poor life but never accepted any money about the purity of which he was doubtful even in the circumstances when he was without food for days. He died on 16th Ramazan 1288/1871.

10. Maulvi MUHAMMAD IBRAHIM son of Maulvi Ali Mohammed: He received education from Maulana Abdur Razzaq and his son Maulana Abdul Basit. For quite a long time he acted as a preacher in the mosque of Farangi Mahal but after the death his peer (spiritual guide), Maulana Abdur Razzaq, he migrated to Madina where he died on 10th Zi Qadah 1315/3rd. April 1898.

Maulana Ibrahim was married to the daughter of Maulana Fakhr Uddin, grandson of Maulana Qudrat Ali from whom he had a daughter (who died unmarried in Madian) and two sons, Maulvi Mohd. Azim alias Mohd. Bashir and Maulvi Muhammad Karim.

11. Maulana ABDUL BAQI son of Maulana Ali Mohammed:

In true sense he can be regarded to be the last great Islamic scholar of the Farangi Mahal family. He benefited himself with the erudition of most of the reputed scholars of his time like Maulana Abdul Wahab, Maulana Abdul Hai, Maulana Fazl Ullah bin Maulana Niamat Ullah, Maulana Ain ul Quzzat, Maulana Muhammad Naim, ND Maulana Abdur Razzaq (from whom he read fateha-l- faragh also) .A year later when in 1308/1889 he went for Haj pilgrimage he made a thorough study of Iraditions (hadis) under the guidance of the scholars of Macca and Maidina.

Maulana Abdul Baqi was born on 18th Rajab 1286/1869 and when he was only two years old his father died. His mother also died when he was only four year old. He was brought up by his elder brother, Maulana Mohammad Ibrahim. After getting education at Farangi Mahal after his third Haj pilgrimage in 1321/1903 he settled down in Madina where he spent the entire remaining period of his life and died in 1945. This long period of stay at Madina was spent in academic pursuits and teaching the different subjects of Maqulat and Manqulat, especially *Hadis*. Even before migration he had started his career as a teacher and Maulana Abdul Bari was one of his students in Lucknow.

Maulana Abdul Baqi is author of quite a large number of works but many of them remained incomplete. Some of them are: Hashiya-l-Tauzih Talvih (incomplete), Takmila-l-Khairul Amal; Hasrat ul Fuhool be wafat-l-Naibir Rasool; Al Irshad fil Aurad; Hashiya-l-Nur ul Iizah; Attaliq al Mahmood Hashiya-l-Sunan-l-Abi Dawood; (incomplete); Zubdatul Khasail Sharh Umdatul Wasail; Noorul Ain fi Taqbil ul Abhamin Enda Zikr ish Shahadatain; Fakkul Wahm wash Shak Anna Saum Yaum ush Shak; Risala-l-Hulya-l-Sharif; Raisala-l- Shahadat-l-Sibt-l-Asghar; Ajjawaher-l-Abqaraiyah liz Baratul Maustafaviyah; Sharh-l-Risala-l-Ghausiyah; Risalah fi Jawaz us Samaa; Risalah fi Salat ujJanazah fill Masjid; Risalah fi

Masalai ilm ul Ghaib;Alminha ul Madina,etc. Apart from these which have been mentioned by Maulana Inayat Ullah, the works produced at Madina or the list of such works might be available with Maulana Jamal Uddin Abdul Wahab at Karachi.

Maulana Abdul Baqi married the daughter of Maulana Abdul Wahab with whom he had children but they died in infancy. This wife did not accompany him to Madina. There he married with the Arab ladies twice but none of his children from them survived. The number of his intellectual sons (*aulad-I-manavi*) in India as well as in Arabia was very large.

12.Maulana ABDUL HADI: He was the third son of Maulana Ali Muhammad and was educated by Maulana Abdul Baqi (his elder brother),Maulana Fazl Ullah, Maulana Ifham Ullahl and Maulana Ainul Quzzat. For quite a long time he acted as a teacher in Madrasa-I-Nizamiyah. For several time he visited the holy cities and after performing Haj for the third time he stayed with his brother at Madina for two years and after taking lessons from Shaikh Sannusi and other scholars there, he returned to loughknow in Rabiul Awwal 1347/1928. He was a disciple of Maulana Abdul Razzaq and is the author of these books: Ahsanul Amal fi Tarajim-I-Ulema-I-Farangi Mahal; Fasana-I-Gham o Alam (on the martyrdom of Hazrat Imam Husain); Mugarrebat-I-Usmaniyah; Wazaif-I-Qadriyah; Fazail-I-Ghausiyah; Hawashiyah-I-Akhwan us Safa; Hawashi-I-Mukhtasarul Maani; Insherah us Sadr ba Asami-I-Ahl-I-badr etc.

Maulana Abdul Hadi was married to the daughter of Saiyid Ahmad Husain Bijnauri from whom he had a son Maulvi Muhammad Haider and three daughters.The eldest was the first wife of Maulana Nur Ullah and the second was married to Shaikh Muhammad Rafi Uddin of Bijnaur.

Maulana Abdu Hadi died on 24th August, 1946.

13) Maulana MUHAMMAD AZIM alias Maulana Bashir son of Maulvi Ibrahim: He was a student of his father, uncle, and Maulana Abdul Bari and the permission to relate Hadis was obtained from the scholars of Macca and Madina. For quite a long time he stayed in Lucknow and then was appointed Imam in the Bari Masjid of Calcutta. Subsequently he went to Hyderabad and died there. He was married to the daughter of Shaikh Baqir Husain of Tambaur from whom he had only one son Muhammad Muqim. In the last days of his life he went to Madina where he died in 1941.

14) Maulvi MUHAMMAD MUQEEM son of Maulana Mohammed Azim: He received education in madrasa-I-Nizamiyah. Then he went to Bombay and became a businessman. After returning from there he settled down in Tambaur where he died on 14th May 1982. Maulana Muqim was a man of jolly disposition. He married thrice but had issues only from the third wife, from whom he had three daughters and three, Muhammad Mobin, Muhammad Zameer and Muhammad Wasim. All of them have migrated to Madina. The sons have migrated to Madina.

15) Maulvi MUHAMMAD KEREEM bin Maulvi Mohd. Ibrahim: Son of Maulana Ali Muhammad: He stayed with his father at Hejz. After the death of Maulvi Ibrahim he came to Lucknow but after about ten years he went back to Madina where he died issueless in 1338/1919 .

16) Maulvi MUHAMMAD HAIDER ABDUL QADIR son of Maulana Adul Hadi: After learning the Holy Quran by heart he went to Madina with his father and stayed there for two years. After coming to Lucknow apart from studies, he learnt the arts of watch making and gold smithy which subsequently became his profession at Madina. After the death of Maulana Abdul Baqi circa 1945 Maulana Muhammad. Haider along with his entire family (including his elder sister) permanently migrated to Madina almost

in a penniless condition, but according the Maulana Haider, himself, his services to the Holy Shrine resulted in his worldly prosperity and in 1988 when this writer met him on the occasion of Haj, all his sons were well established.

Maulana Haider was married to her cousin, the daughter of Saiyid Zakir Husain of Bijnaur from whom Mulla Haider had four sons, Ali Muhammad, Saif Ullah, Muhammad Safder and Muhammad Ahamd and two daughters. Ali of them are married in Arab families and each of them has quite a large number of children and grand children.

17) Malikul Ulema Mulla MUHAMMAD HAIDER son of Mulla Mubin: He was among those few scholars of Faragani Mahal family who were fully rewarded for their erudition and led a prosperous worldly life. He got education from his father Mulla Mubin and Mufti Zuhoor Ullah. He had great regard in the courts of Nawab Saadat Ali khan and Ghazi Uddin Haider. He was given a big house which till today is known as Mahal Sara to live in, and besides getting daily monetary allowance was also awarded an elephant to ride on. He was, however involved in a religious controversy and then considering it unwise to stay in Lucknow, via Kanpur and Calcutta he proceeded on Haj pilgrimage and after facing great difficulties in the sea he reached the holy city of Macca on 2nd Jamadi ul Awwal 1240/1824. After staying there for about a month he proceeded to Madina from where he returned to Macca in the middle of Shaban of that year. During the period of journey he had learnt the holy Quran by heart and got the privilege to recite it in Taraviah in holy mosque of Macca. On 20th Zil Hijja 1240/1824 he started for India but faced a shipwreck in which his aunt, the wife of Maulvi Hafeez Ullah and many of his companions were drowned. They returned to Jaddah and by another ship he reached Bombay in Safar 1241/1225. From there he went to Hyderabad where Raja Chandu Lal Diwan received him with great honour and arranged for salary

of one thousand rupees per month and also a jagir (estate) worth the same monthly income. After leading a very successful life at Hyderabad he died there on Maharram 12, 1256/1840.

Mulla Haider who had received the title of Malik Ul Ulema from the Hyderabad court wrote annotations on many of the prescribed books. He also wrote a few booklets. One of them was on logic, another on Aurad and a third one related to his Hajj pilgrimage. In the field of spiritualism he was a disciple of Shah Najat Ullah

Mulla Haider married thrice and from these wives he had nine sons and four daughters. His first wife was the daughter of Maulana Azahar ul Haq from whom he had four sons viz. Mullah Zuhoor Ali, Mulla Khadim Ahmad, Mulla Muhammad Ghazanfer and Maulvi Muhammad Ali. After his first wife's death Mulla Haider married the daughter of Shaikh Ghulam Qadir Siddiqi from whom he had a son Maulvi Ahmad Husuin and two daughters. The elders were married to Maulvi Zafar Ahmad son of Maulvi Qudrat Ali. Leaving behind son, Maulvi Fakhar Uddin, she died on Jamadius Sani 27, 1266/1849. The Younger daughter of Maulana Haider was married to Maulana Abdur Razzaq. She died on 7th Shaban 1296/ 1878. The third wife of Mulla Haider was daughter of Saiyed Nur us Safa and from her he had four sons and two daughters. The daughters died issueless and the names of the sons are: Mualvi Nur ul Murtuza; Maulvi Nur ul Hasanain; Maulvi Nur us Siddiq and Maulvi Nur ul Mubin. This third wife died in 1280/1863.

18) Maulana ZUHOOR ALI: He was the eldest son of Mulla Haider and was born at Lucknow, and received education from his father and Maulana Zuhoor Ullah and became a great scholars. For quite a long time he imparted education at Lucknow but after his father's death he went to Hyderabad and became a successor of his father and received full honours from the Nizam, his nobles and the learned people, and was awarded the title of Umdatul Ulema

by the Nizam Government. He died of cholera on 30th Ramazan 1275/1858 and was buried in the tomb of Shah Yusuf Qadri situated at Fath Darwaza.

Apart from annotation on the prescribed books, he wrote: a pamphlet on *Meraaj*; at *Tariqat ul Wusta fi Samaul Mauta*; *Sharah-I-Khutba-I-Sullam* of Qazi Mubarah.

His first wife was the daughter of Mulla Akbar *bin* Mulla Abur Raham from whom he had a daughter who was married to Maulana Abdul Halim son of Mulla Amin Ullah. For the second time he was married to the daughter of Saiyid Murtuza. From her he had two sons Afzal Hasan and Zuhoor Hasan and two daughters. Maulana Zuhur Ali's daughter from the first wife (mother of Maulana Abdul Hai) died on 24 Shaban, 1296 and Maulana's second wife died at Hyderabad on 29th Rabi us Saani, 1287/1870. The daughter of Maulana Zahoor Ali from the second wife was married to Maulana Abdul Wahab and Maulvi Muhammad Qasim *bin* Maulvi Mohd. Mehdi respectively.

Mulla Zuhur Ali had wonderful memory and under special circumstances he learnt Quran by heart only in one month and recited it in *Taravih*.

19) Maulana KHADIM AHMAD Bin Mulla Haider: He received education from his uncle Mulla Moin and Mulla Zuhoor Ullah and became a renowned teacher and preacher. His works are the following: *Risala dar Tahqiq-I-Daira-I-Hindiya*; at *Taqrir ul Maaqool fi Bahs ul Hasil wal Mahsool*; *Wasilat ush Shafa fi Ahwal us Sahaba*; *Zad ut Taqwa fi Ahwal ul Fatwa*; *Aalam ul Huda fi Tahrim ul Mazamir wal Ghina*; *Hidayat ul Anam fi Asbat-I-Taqlid-I-Aimma-I-Karam*. Apart from them, he wrote annotations on different textbooks.

The first wife of Maulana Khadim Ahmad was the daughter of Maulana Hafeez Ullah *bin* Mualana Habib Ullah from whom

no issue survived. His second wife was the daughter of Maulana Zuhoorul Haq, son of Maulana Azharul Haq, from whom he had only one daughter who was married to Maulana Abdul Basir son of Maulana Abdur Razzaq. He died on 12 Zil Hijja 1271/1854.

19) Maulana MUHAMMAD GHAZANFAR: He was the third son of Mulla Haider from his first wife. Like his elder brother, he was also educated by his uncle Mulla Moin and Mufti Zuhoor Ullah and for quite a long time acted as a teacher. He accompanied his father on his Hajj pilgrimage and after returning from there, stayed with his father at Hyderabad. After some time he returned to

Lucknow and married the daughter of Maulvi Kamal Uddin *bin* Maulvi Emad Uddin from whom he had two daughters of whom elder was married to Maulana Ali Muhammad and younger was the wife of Maulvi Zahoor Hasan, son of Maulvi Zuhoor Ali. She had no issue and died on 8th Rajab, 1283/1866. After his father's death Maulana Ghazamfar also went to Hyderabad and died there on 25th or 27th Rabi ul Awwal 1270/1853. Among his literary works only one, *Sharah-I-Tahzeeb*, has been mentioned by Maulana Inayat Ullah. Besides being a scholar Maulana Ghazamfar was also a poet and mostly composed Urdu poems in praise of the Holy Prophet. Maulavi Ghazanfer and both his brothers were disciples of their father Mulla Haider.

20) Maulvi MUHAMMAD ALI bin Mulla Haider: Due to health reasons he could not pursue and complete the prescribed courses. He was married to the daughter of Maulana Zuhoor ul Haq from whom he had two daughters. One of them was the wife of Maulana Fakhr Uddin. She died issueless 1297/1879. The other daughter was married to Maulana Abdul Wahab bin Maulana Abdur Rahim. Leaving behind a daughter who later was married to Maulana Fazl-I-Haq bin Maulana Aman ul Haq, she died in 1287/1870. Maulana

Muhammad Ali himself died in 1283/1866 and his wife died a year later. His spiritual mentor was Maulana Abdul Waali.

21. Maulvi AHMAD HUSAIN: He was Mulla Haider's fifth son from his second wife who was a daughter of Shaikh Ghulam Qadir Siddiqi of Kakori. He received education from his elder brother Maulana Khadim Ahmad and other teachers and became a distinguished scholar. In the prime of his youth he died on 27th Safar 1267/ January 3, 1851. He was married to the daughter of Maulvi Naim Ullah bin Maulana Habib Ullah from whom he had three daughters. The eldest was married to Maulana Afzal Hasan bin Mulla Zuhur Ali and the second one got married to Maulvi Safi Ullah bin Maulana Wali Ullah. None of them had any issue. The third was married to Maunshi Baha Uddin Kakoravi from whom she had three sons and two daughters. The elder daughter was married to Maulana Abdul Bari and the younger was married to Munshi Najm Uddin Haider Kakoravi. She died on 9th Ziqadah 1335/1916 leaving two daughters and a son Nasir Uddin.

22. Maulvi NOOR UL MURTUZA: He was Mulla Haider's sixth and the eldest son from his third wife, the daughter of Saiyid Nur us Safa of Hyderabad. He received education from his eldest brother Mulla Zuhur Ali. He died young in 1276/1859 and left no issue.

22 (I) Maulvi NOOR UL HASNAIN bin Mulla Haider: He was Mulla Haider's seventh son received education from Maulana Abdul Haleem and his elder brother Maulana Zuhur Ali and became a distinguished scholar. During his Hajj pilgrimage, he received permission to quote Hadis from the Arab theologians and had also the same permission from Allama Abid Sindhi. He led a very respectable life at Hyderabad and even the Nizam himself paid visits to his residence. He was a benevolent man and never hesitated in extending helping hand to the poor and needy persons. He died circa 1337/1918. His first wife belonged to a Hyderabad family; from

her he had a daughter who was married to her cousin Maulvi Afzal Hasan son of Maulana Zuhoor Ali. The second wife of Maulana Noorul Hasnain also belonged to Haydrabad. From her, he had a son, Noor ur Razzaq (according to Aghsan Noorul Haider) and three daughters. Eldest of them was married to Mr Ahmad Padshah; the second was married to Maulvi Noorul Haider. He was a good preacher and in Qadri order was a disciple of Saiyid Shujaat Ali, grandson of Shah Abdul Razzaq of Banasa and in Chishti order of Maulana Abdur Razzaq.

23)Maulana NOOR US SIDDIQ bin Mulla Haider: He was the eighth son of Mulla Haider and was a student of his elder brother and other teachers and like his brother Noorul Hasnain, he also led a very respectable life in Hyderabad. Like his brother he was a disciple of Saiyid Shah Shujaat Ali and Maulana Abdur Razzaq in Qadri and Chishti orders respectively. He was married to the daughter of Nawab Naseer Jung who died after leaving a son, Maulvi Noorul Haider (according to Aghsan Noorur Razzaq) and four daughters. Maulana Noorus Siddiq died on 16th Jamadi Ul Aula 1300/25th March 1882. All his daughter were married in Hyderabad and a daughter of one of them was the wife of Maulvi Zuhoor Ullah Nasir Jung, the grandson of Maulana Zuhur Ali. There being no contacts, the present writer could not get further details about the family of Maulana Noorus Siddiq.

24)NOORUL MUBEEN (9th son of Mulla Haider): He was from his third wife . He died young and nothing is said about him.

25)Maulvi ZUHOOR HASAN son of Maulana Zuhoor Ali: After completing his education under the guidance of his father he maintained the family tradition of teaching and ffatwa nawisi. After Maulana Zuhur Ali's death he became his true successor and besides being given mansab and Jagir, he was given the title of Najmul Ulema. Like his father and grandfather, he was much respected by

the people of Hyderabad. He was bold and never hesitated in the expression of truth and meeting such a situation he came in hot waters and had to leave Hyderabad. From there he went on Hajj pilgrimage and reaching Madina he died on 14th Shaban, 1309/1891 and was buried in Jannatul Baqii. Maulana Zuhur Hasan's first wife was the daughter of Maulana Ghazanfar. She died issueless. Then he married the daughter of Nawab Naseer Jung's daughter from whom he had one daughter, the wife of Nawab Rifat Yar Jung and two sons, Mulavi Zahoor Ali and Maulvi Zuhoor Ullah. Maulvi Zuhoor Hasan's wife had also migrated to Madina where he died in 1322/1894, and was buried in Jannatul Baqii.

26) Maulvi AFZAL HASAN: He was the second son of Mulla Zuhur Ali. He started education under the guidance of his father but completed it under Maulana Abdul Haleem bin Maulana Amin Ullah. Since he also got share in his father's jagir he settled down in Hyderabad where he died in 1315/1897 and was buried in the tomb of Shah Yusuf Qadri. He was married to the daughter of Maulvi Ahmad Husain bin Mulla Haider but after her death in 1283/1896 he remarried her cousin, the daughter of Maulana Noorul Hasnain from whom he had three sons Maulvi Ahmad Hasan, Maulvi Muhammad Hasan and Maulvi Hamid Hasan, and a daughter. The daughter was married to Saiyid Baha Uddin from whom she had two daughters.

27) Maulvi ZUHOOR ALI bin Maulana Zuhur Hasan: He was the eldest son of Maulana Zuhoor Hasan. He died unmarried at Madina.

28) Maulana ZUHOOR ULLAH: He was among the nobles of the Hyderabad court and besides getting the Jagir of his father, inherited the mansab and jagir of his maternal grand father and also received his title 'Nawab Naseer Jung'. He was pupil of Maulana Abdul Bari from whom he studied upto mutwwasat . He married

the daughter of the daughter of Maulana Nurussiddiqi from whom he had five sons and four daughters. The daughters were married in the upper class families of Hyderabad. The names of his sons are: Anwar Uddin, Anwar Ullah alias Chand Badshah; Zahoor Hasan alias Madani Nawab; Siraj ul Haq alias Chunnu Nawab; Zainu Nawab; and Siddiq Nawab.

29) Maulvi ANWAR UDDIN ANWAR ULLAH son of Maulvi ZuhoorUllah Naseer Jung: He studied upto mutawassatat in Madrasai Nizamiya and then returned back to Hyderabad. He was married to the daughter of Maulana Nurul Haider from whom he had a son and two daughters one of whom was married to a son of Dr Azim Ahmad. No further details about his family are available.

30) Maulvi ZUHUR HASAN alias Madani Nawab bin Zuhur Ullah Naseer Jung: He was the ablest son of Maulana Zuhur Ullah and was educated at the Aligarh Muslim University. For higher education he was proceeding to England and had come to Lucknow to meet his Mushid Maulana Abdul Bari. From Lucknow he went for pilgrimage to Ajmer and there he stayed with Mian Mohd. Hanif. At night he fell down from the first storey and died. He was married to his cousin, and had a son Mr Iqbal who is in Pakistan. No further details are available.

31 Maulvi SIRAJ UL HAQ bin Maulana Zuhur Ullah Naseer jung: No details about him or his family are available. At the time when Tazkira-I- Ulema-I-Farangi Mahal was published, he was unmarried and was a student of Aligarh University. Details about his two younger brothers, Zainu Nawab and Siddiq Nawab are also not available.

32) Maulvi AHMAD HASAN: He was the eldest son of Afzalul Ulema Maulana Afzal Hasan. Due to ill health he could not complete his education and after leading a secluded life he died in 1929. He had three daughter and two sons Habib Hasan and Asad Hasan.

33) Maulvi MUHAMMAD HASAN bin Mulla Afzal Hasan:

After completing education he joined government service. He was married in a family of Hyderabad. From that wife he left behind a son Manzoor Hasan and died in 1342/1923.

34) Maulvi HAMID HASAN bin Maulana Afzal Hasan:

He also was in the service of the Nizam. He was married in a family of Hyderabad and till 12930 had no issue. No further details are available.

35) Maulvi HABIB HASAN bin Maulvi Ahmad Hasan bin Mulla

Afzal Hasan: He started his education in Madrasa-I-Nizamiya but due to financial difficulties he had to go back to Hyderabad where he joined the government service. He had married in Hyderabad and in 1930 had a son named Siddiq Hasan. On 26th February 1980 at the age of 84 years he died of cancer and left no issue.

36) Maulvi ASAD HASAN bin Maulvi Ahmad Hasan bin

Maulana Afzal Hasan: After studying in Madrasa-I-Nizamiya and passing the diprom examintionss of Maulvi, Alim,Fazil-I-Adab and Dabir-I-Kamil from the lucknow University he started his literary activities and started a journal 'Qayam Uddin'. For sometimes he also edited another journal Maikhana'. He had knowledge of Homeopathy and had his own clinic in Lucknow and after going back to Hyderabad he started his clinic at Talab Malik Ambar locality. He had great interest in poetry and was a pupil of Aarzu Lakhnavi. After going to Hyderabad he distinguished himself as a humourist and the present writer met him for the last time in a poetic gathering orgaised by the literary association named Zinda Dilan-i. Hyderabad. At that time he was nearly eighty years of age.

Asad Ansari sahib was married in a Saiyid family of Lucknow but did not have any issue from her. After the death of Maulana Qutub Uddin Abdul Wali when he went back to Hyderabad and the wife did not accompany him, he divorced her. Then he remarried in

Hyderabad but from that wife also he had no issue. After crossing eighty years of his age, he died asometime after 1985.s.

As stated in the description of Maulvi Ahmad Hasan, Asad Ansari sahib had three sisters. The eldest was married in an outside family and had two sons Shaukat Ali Beg and Sadiq Ali Beg and a daughter. The second was married to her cousin Manzoor Hasan *bin* Muhammad Hasan and had four sons Masood Hasan, Mustafa Hasan, Qaisar, Ahmad Hasan Sikandar and Arif Hasan. The third sister was married in an outside family her son also had been married.

37) Maulana NOOR UR RAZZAQ (alias Maulana Mian): He was the only son of Maulana Nurul Hasnain and a disciple of Maulana Abdur Razzaq. He was educated by his father and wrote a tafsir of the holy Quran. He married the daughter of the Qazi of Hyderabad from whom he had a son Noorur Rahman and a daughter who was married in a Hyderabad family and had issues.

38) Maulvi NOOR UR REHMAN (alias Muhammad Mian): He started education in Lucknow but could not complete it. He was a man of artistic temparement. He was married in Hyderabad from whom till 1930 he has a son named Hamid Mian and a daughter. The son is most probably in Arabia.

39) Maulvi NOOR UL HAIDER son of Noor us Siddiq (Maulvi Mian): He received education from his uncle Maulana Noorul Hasnain and wrote Tarjuma.i. Jawahir. He was a man of amicable disposition and maintained relations with all the members of the family both in Lucknow and Hyderabad. He was a disciple of Maulana Abdur Razzaq. He was married to the daughter of Maulana Nurul Hasnain from whom he had two sons Maulvi Nurul Haq (alias Mian Jani) and Maulvi Noorus Siddiq(alias Wahab Mian) and four daughters. The eldest was married to Maulvi Mohd. Mohsin bin Maulana Waheed uz Zaman Lakhnawi from whom she had a son

who was brought up by his uncle. Second daughter died unmarried. The third was the wife of Chand pasha and the fourth?

40) Maulvi NOORUL HAQ (alias Mian Jani) son of Maulana Nurul Haider (Maulvi Mian): Like his father he was a good natured man and had cordial relations with all his relatives. He was married to the daughter of Iqtedar Yar Jung from whom he had a son Nur ul Wahab and two daughters. Nurul Haq Sahib migrated to Pakistan. Where he died?

41) MAULANA NOORUS SIDDIQ:He was the second son of Maulana Noorul Haider.He spent his whole life in Hyderabad and was also married there.He had four sons viz Noorul Baari; Noorul moin; Noorul Haider and Mehboob.Noorul Baari is married in Hyderabad and is serving in Saudi Arabia.Noorul Moin is the son in law of Maulana Mohammad Mian son of Maulana Abdul Baari.They have only one daughter.Noorul Moin with his brother Mehboob has settled in England.Noorul Haider is still in Hyderabad.

42) Mr.NOORUL WAHAB son of Maulvi Noorul Haq: He along with his father migrated to Pakistan.He is married to a family in Patna. Nothing more is known.

The description of the descendands of Mulla Muhammad Mubeen *bin* Mulla Muhib *bin* Mulla Ahmad Abdul Haq comes to an end . The descendands of his younger brother Maulana Habib Ullah *bin* Maulana Muhib Ullah(who has already been described earlier) are being described in the subsequent paragraphs.

43) Maulana WALI ULLAH bin Maulvi Habib Ullah: He was one of the most distinguished scholars produced by Farangi Mahal family. He was born in 1182/1768 and was educated by his maternal uncle Maulana Abdul Quddus and, Mufti Zuhoor Ullah and his uncle Mulla Mubin and thereafter devoted himself to self-study. His erudition was acknowledged by the great scholars of the time

including Maulana Abdul Hai. The number of his students is very large and so is the case of his literary works. From the worldly point of view also, he was a successful man and was much respected by the distinguish gentry of Avadh. He was a disciple of Maulana Anwarul Haq of whom he had great regard and respect, the expression of which can be found in Aghsan-I-Arbaa. He was one of the most prolific writer of Farangi Mahal and is the author of the following works: Hashia bar Mir Zahid; Hashia bar Mir Zahid Mulla Jalal; Hashia bar Sharah-I- Hidayatul Hikmat of Mulla Sadra Shirazi; Hashia bar Hashiya-I-kamal Ala Sharh ul Aqaid Al Jalali; Risala-I-lifazat ; a booklet dealing with Tashkik (doubtfulness in the Mtters of belief), a booklet dealing with Ilmul Kalam (Muslim Philosophy); Sharh Musallam us Suboot (in two volumes); Risala-I-Umdatul Wasail dealing with the lives of Mulla Qutub Uddin, Mulla Nizam Uddin and some of their pupils written on the inducement of Shiyid Shah Ghulam Ali of Bansa; Hashyah bar Mir Zahid Sharah Moaqif. Risalah enritled Aadabus Salatin; Miratul Mominin wa Tambihul Ghafileen fi Manaqib-I-Aal-I Saiyid ul Mursalin; Sharh-I-Ghayat ul Uloom; Sharah Maarijul Uloom; Kashful Abrar fi Khasais-I-Saiyid ul Abrar; Hashiya-I-Hadayah in four volumes; Tazkirat ul Mizan; Takmila-I-Sharh Sullam-I-maulana Ahmad Abdul Haq; Takmilah-I-Sharah Sullam-I-mulla Hasan; Tafsir-I-Maadanuj Jawaher(in seven volumes); Aghsan-I-Arbaa dealing with the details of life and miraculous deeds of Maulana Anwarul Haq and the descendants of Mulla Qutub Uddin. In connections with the works of Maulana Wali Ullah, Maulana Abdul Hai informs that apart from the above, there were many others which were destroyed by the negligence of Maulana's younger son.

Maulana Wali Ullah married thrice. His first wife was the daughter of Hakim Abdul Ghani Fatehpuri, a descendant of Mulla Kamal Uddin. She died issueless. Then he married the daughter of Shaikh Minhaj Uddin Sehalavi who died leaving behind a daughter who was married to Maulana Ikram Ullah *bin* Maulana Salam Ullah

bin Maulana Habib Ullah and a son Maulana Inaam Ullah. Maulana Wali Ullah's third wife was the grand daughter of Maulla Jiwan and sister in Law of Maulvi Amir Ali of Amethi from whom he had two sons, Maulvi Afzal Ullah and Maulana Safi Ullah and a daughter who was married to Maulana Masih Ullah *bin* Maulana Khalil Ullah. Leaving behind two daughters she died in 1283/1866. Apart from the above issues according to Maulana Abdul Hai, Maulana Wali Ullah had two more sons from some other wife of unknown family but no mention of them has been made in Aghsanul Arbaa.

44) Maulana NAIM ULLAH: He was the second son of Maulana Habib Ullah who was born after 1200/1785. He received education from his elder brother Maulana Wali Ullah and his uncle Mulla Mubin. Being in the service of the Government of Avadh, he led a respectable life but after the first War of Independence, he preferred to lead a secluded life. He died of cancer in 16th Shawwal 1282/1865. Although he could not get opportunity for academic activities, he has left behind a printed booklet, Khulasat ul Faraiz.

Maulana Naim Ullah's first wife was the daughter of Mulla Mubin. She died issueless. For the second time, he married a lady of Bhilwal who also died leaving behind a daughter, who was later married to Maulana Khalil Ullah son of Maulana Hafeez Ullah. His third wife was the daughter of Maulvi Akbar Ali, a descendant of Makhdoom Husam Uddin with whom he had a son, Maulvi Ahsan Ullah and two daughters one of them was the wife of Maulvi Ahmad Husain son of Mulla Haider and the second was married to Maulvi Muhammad Yaqub *bin* Maulvi Muhammad Ishaq, the grand son of Mulla Ishaq *bin* Mulla Muhib Ullah.

45) Maulana HAFEEZ ULLAH: He was the third son of Maulana Habib Ullah *bin* Mullah Muhib Ullah. Being educated by his elder brother Mulla Wali Ullah, he became a distinguished scholar. The Government of Avah appointed him on the post Darogha-I-Adalat

of Faizabad . During the episode of Hanoman Garhi mosque he was appointed enquiry officer but the report which he submitted was against what the Government wanted .He was therefore forced to resign Thereafter, leading a secluded life he died on 23rd Rabi us Sani 1279/October 1862. He was a desciple of Maulana Abdur Waali. He was married to the daughter of Mufti Zuhoor Ullah son of Mulla Wali from whom he had three sons viz. Maulvi Khalil Ullah, Maulvi Azim Ullah and Maulvi Hameed Ullah, and four daughters. One of the daughters was married to Mulla Naimat Ullah bin Maulana Nur Ullah; the second was married to her cousin Maulvi Mohammad. Iisa bin Maulvi Mohd, Yusuf; the third was married to Maulvi Khadin Ahmad bin Maulana Haider; and the fourth was married to Maulvi Ahsan Ullah bin Maulana Naim Ullah. Maulana Hafeez Ullah had two other wives who were not acquainted to the Farangi Mahal family and from one of them he had a daughter who was married to Shaikh Emad Uddin Husain bin Shaikh Qamar Uddin Siddiqi.

46) Maulanan ALEEM ULLAH: He was the fourth son of Maulana Habib Ullah.He was educated by his uncle Mulla Mubin and elder brother Maulana Wali Ullah.For sometime he lived with his brother at Banda but there he suffered from tuberculosis and after returning to lucknow he died. He was married to the daughter of Maulana Nurul Haq from whom he had no issue. His wife died in 1175/1858.

47) Maulana SALAM ULLAH:He was the youngest son of Maulana Habib Ullah and received education from his brother Maulana wali Ullah and for sometime he also acted as a teacher. In the prime of his Youth he died of kidney troubles.

Maulana Salam Ullah was married to the daughter of Shaikh Amant Ali Qidwai from whom he had a son, Maulvi Ikram Ullah and

a daughter who was the wife of Maulana Azim Ullah *bin* Maulana Hqfeez Ullah.

48) Maulana IKRAM ULLAH bin Maulana Salam Ullah: He had studied upto medium standard from his uncle Maulana Wali Ullah. He died of cholera while quite young. He was married to the eldest daughter of Maulana Wali Ullah who after leading the life of a widow for about sixty years died in 1912.

49) Maulana INAAM ULLAH : He was the eldest son of Maulana Wali Ullah. He received education from his father, his father –in-law Mufti Muhammad Yusuf and Maulana Lutf Ullah Ghazipuri. He joined the service of the British Government and retired as a Deputy Collector. He was a poet and composed verses in Urdu under the pen name Inaam and in that art he was a pupil of Wazir Ali Saba. He had compiled his diwan, which was not published but existed till recently.

Maulana Inam Ullah's first wife was the daughter of Mufti Muhammad Yusuf son of Mufti Muhammad Asghar. From her he had a son, Maulana Ifham Ullah. His second wife belonged to Juggaur and was the daughter of Shaikh Ummid Ali *bin* Shaikh Muhammad Ali. From her, he had a daughter who was married to Maulana Rooh Ullah This wife died in Rajab 1321/1903. Their daughter also died in the prime of his youth leaving behind a son and a daughter. He is the author of Takmila-I-Aghsan-I-Arbea and a book-let, Safinatun Najat. Maulana Inaam Ullah had married two ladies of our-side families and from one of them, he had several issues but none of them survived. The second died issueless.

50) Maulana AFZAAL ULLAH bin Maulana Wali Ullah: He was the second son of Maulana Wali Ullah. After completing the prescribed courses, he learnt medicine. For quite a long time he was Superintendant of the tomb of Bahu Begam in Faizabad.. Then he joined the service of Akbarpur state. He was married to the

daughter of Haji Muhammad Abdul Ali of Amethi but from her he had no issue. He had also married a lady of some outside family and from her he had a daughter who was married in Amethi. She died issueless before his father.

51) Maulana SAFI ULLAH bin Maulana Wali-Ullah: Like his brother Afzal Ullah, he was Maulana Wali Ullah's son from his third wife of Amethi. After completing education for quite a long time he lived with his brother Maulana Inaam Ullah. Then in connection of his service for sometime he stayed at Hangauli in Hyderabad state. There he had an attack of paralysis and had to come back to Lucknow, where he died on 2nd Rajab 1333/1914-15. He was married to the daughter of Maulana Ahmad Husain son of Mulla Haider but he had no issue from her.

It is somewhat curious that all the sons and daughters of Maulana Wali ullah died in the month of Rajab.

According to Maulana Abdul Hai, Maulana Wali Ullah had a fourth wife from an outside family and from her he had two sons but nothing is known about them. Thus among the descendants of this great scholar there remained only a son Mohd Salim and a daughter and these two have since died leaving behind issues.

52) Maulana IFHAM ULLAH: He was the only son of Maulana Inam Ullah from his first wife. He received his education from Maulana Abdul Hai and became a distinguished scholar. For quite a long time he engaged himself in educational pursuits. Then he joined service at Vallor in the present state of Tamil Nadu. Then he became a teacher in Nizam's State and acted as a teacher of the sons of the head priest (Saheb-I-Sajjada) of the shrine of Syed Mohd. Gesudraz at Gulbaraga. Then falling ill he came back to Lucknow and died at the age of thirty-six years in Ziqada 1316/1898. Among his works are Hashiy-I-Qutbi which was published from Mataba-I-Mustafai; Hashiya-I-Sharah-I-Aqaid-I-Nasafi; Hashiya-I-

Khayali; Risala-I-fi Tahqiqur Rooh and Risala-I -Ifhamiya. Maulana Ifham Ullah was also a good physician and a recognized poet. He married the daughter of Shaikh Saadat Ali who remained issueless and was alive till 1930.

53) Maulana EHSAN ULLAH bin Maulana Naim Ullah bin Maulana Habib Ullah: He studied the prescribed texts from his father Maulvi Naim Ullah, his uncle Maulana Wali Ullah and Mulla Moin. Among his literary works are: Ahsanul Qasas; Tarikhul Khulafa; Raiazul Muslim and annotations on some text books. Out of them Ahsan ul Qasas was published by the Newal Kishore press. He married the daughter of Maulvi Hafeez Ullah from whom he had three sons Maulvi Atiq Ullah, who died young, Maulvi Mujib Ullah and Maulvi Muhib Ullah. He had also married outside but he had no issue from that wife. Maulana Ehsan Ullah died in 1234/1818 and his wife was alive till 1297/1880. He was a disciple of Maulana Abdul Waali and his sons had spiritual guidance of Maulana Abdul Razzaq.

54) Maulana ATIQ ULLAH bin Maulana Ehsan Ullah: He was born on 22nd Safar 1272/1855. In search of service he went to Hyderabad and there he died of cholera in 1304/1896. He was married to the daughter of Shaikh Barkat Ali Qidwai, only two weeks before his death.

55) Maulvi MUJIB ULLAH bin Maulvi Ehsan Ullah: He received education from Maulana Fazl Ullah bin Maulana Niamat Ullah and Maulana Afzal Husain bin Maulana Zuhur Ali. There-after he studied law and started legal practice at Hyderabad. He is the author of several books some of which are: Minhajul Bayan Sharah Mezan; Alefadat fi Bad ush Shahadat; Risala-I-Jawaz-I-Kharq wat Tayam-I Falak. His first wife was the daughter of Maulana Abdur Razzaq and after her death he married the daughter of Maulana Abdul Basit bin Maulana Abdur Razzaq but no issue from her

survived. For the third time he married the daughter of Shaikh Ghulam Ahmad of Amethi who also died leaving behind a son Naim Ullah.

56) Maulvi NAIM ULLAH bin Mujib Ullah: He was Maulana Naim Ullah's son from his third wife, the daughter of Shaikh Ghulam Ahmad of Amethi. Maulana Inayat Ullah sahib has mentioned that as a child he was staying with his father at Hyderabad. Since then nothing is known about him.

57) Maulana MUHIB ULLAH son of Maulana Ehsan Ullah: He studied the prescribed books from Maulana Abdul Hai and Maulana Ifham Ullah and thereafter he went to Hyderabad and started legal practice along with his brother. There he died on 2nd Safa '1338/1919. He married the daughter of Maulvi Fakhr Uddin bin Maulana Zafar Ahmad who died leaving behind two daughters and three sons. Both the daughters died unmarried. The names of the sons are Maulana Rooh Ullah, Maulana Noor Ullah and Maulana Sana Ullah. Maulana Muhib Ullah was a disciple of Maulana Abdur Razaq.

58) Maulana ROOH ULLAH: He was the eldest son of Maulana Muhib Ullah: After studying the elementary books he went to Hyderabad and passed the Entrance examination there. After coming back, he married the daughter of Maulana Inaam Ullah. The wife, however, died after about eight years companionship in 1338/1986 and left behind a son Maulana Muhammad Salim Wali Ullah and a daughter who was married to Mr Abdul Hakeem. Maulana Rooh Ullah associated himself with Madrasa-I-Nizamiyah till the last day of his life which came to an end on July 20, 1962. The daughter of Maulana Rooh Ullah has many issues.

59) Maulana SALEEM WALI ULLAH: He was the only son of Maulana Rooh Ullah and last in the lineage of Maulana Wali Ullah from his mother's side. He was more interested in sports than

studied. He married at the age of about fifty years but it ended in divorce. Mr Muhammad . Saleem had only one daughter and one son, Mr. Afzal Ullah. The daughter is still unmarried. Mr Muhammad Saleem died in 1978 at Munger.

60) Mr. AFZAAL ULLAH: He is an energetic youngman who has converted the house of Maulana Wali Ullah of which he was the sole heir, into a business complex. He is married in an outside family.

61) Maulana NOOR ULLAH: He is the second son of Maulana Muhib Ullah. After studying the elementary books at Madrasa-I-Nizamiya he went to Hyderabad and after passing Entrance examination joined the Nizam Government's service-but ultimtel adopted the legal profession. He married the daughter of Maulana Abdul Hadi from whom he had a daughter who did not servive.

Maulana Noor Ullah had also married at Hyderabad and from that wife he had two sons Mr Atiq Ullah and Mr Mujib Ullah. Maulana Noor Ullah died on 26th December 1972.

62) MR. MUJEEB ULLAH: He is the second son of Maulana Noor Ullah and is well settled in Hyderabad. He has married a Hyderabad lady from whom he has three daughters and a son Moin Ullah. The elder daughter is highly educated and is the daughter-in- Law of Maulana Lutf Ullah son of Maulana Sana Ullah.

63) Mr. ATIQ ULLAH: He is the elder son of Maulana Noor Ulla and even at the age of fifty years is a bachelor. He resides with his brother at Hyderabad.

64) Maulana SANA ULLAH son of Maulana Muhib Ullah: He received elementary education at Madrasa-I-Nizamiyah. Then he went to his father at Hyderabad. There he passed Entrance examination. After coming from there, he joined Madrasa-I-

Nizamiyah as a teacher. He was married in 1344/1925 to the daughter of Shaikh Zahid Husain son of Qazi Hadi hasan of Fatahpur from whom he had three daughters and all of them are married. Maulana lutf Ullah is the only son of Maulana Sana Ullah. Maulana Sana Ullah died in 1980.

65) Maulana LUTF ULLAH: He is the only son and youngest issue of Maulana Sana Ullah. After completing his education at the Husainabad Inter College, he joined the police (wireless section) department from where he retired in the year 1996. He was married to the daughter of Mr. Mohd. Idres of Fatehpur from whom he has three daughters and three sons viz. Muhammad. Nasr Ullah; Muhammad. Fazl Ullah and Muhammad. Zia Ullah.

66) Maulana KHALIL ULLAH son of Maulana Hafiz Ullah bin Maulana Habib Ullah: He completed the prescribed course from his father and reputed uncle Maulana Wali Ullah. After completing education he went to Patna where during the lifetime of his parents he died on 23rd Shaban 1272/ 29th April 1859. He married the daughter of Maulana Naim Ullah bin Maulana Habib Ullah and from her he had two sons, Maulana Masih Ullah and Maulana Abdul Ullah. Maulana Khalil was a spiritual disciple of Maulana Abdul Waali.

67) Maulana AZIM ULLAH bin Maulana Hafeez Ullah: He received education from his father and elder brother. Then in connection with service he went to Ghazipur and there he died on eleventh Rabi ul Awwal, 1277/1860. He was married to the daughter of Maulvi Salam Ullah bin Maulana Habib Ullah from whom he had a son Maulana Fasih Ullah and four daughters. The eldest was married to his cousin, Maulana Abdullah from whom issues did not survive. The second was married to Maulvi Basharat Ullah son of Maulana Karamat Ullah; He died issueless. The third was married to Maulana Ebadul Haq son of Maulana Nizam ul Haq. Leaving

behind a son, Maulvi Nasirul Haq, she died in 1874. The fourth was married to Maulana Ahmad Ullah son Maulana Niamat Ullah.

68) Maulana HAMEED ULLAH bin Maulana Hafeez Ullah:

He was educated by Mulla Moin and was married to the daughter of Maulvi Emad Uddin who died issueless. Then he married the daughter of Shaikh Ali Bakhsh from whom he had two sons, Maulvi Nasir Ullah and Maulvi Waheed Ullah. Maulana Hamid Ullah died on 15th Muharram 11306/1888.

69) Maulana MASIH ULLAH bin Maulana Khalil Ullah son of Maulana Hafeez Ullah: After receiving the traditional education, he went to Patna and became Superintendant of Khuda Bakhsh Library. He spent his whole life in Patna where he died on '17th Ramazan 1325/1907. He was spiritual disciple of Maulana Abdul Waali and was married to the daughter of Maulana Wali Ullah son of Maulana Habib Ullah who left behind two daughters. For the second time he married in Masauli from whom he had two sons and one daughter. The eldest daughter of Maulana Masih Ullah was married to Shaikh Aziz Hasan. His second daughter was married to Shaikh Muhib Ali from whom she had eight daughters and four sons viz Munshi Manzoor Ali, Munshi Mashkoor Ali, Munshi Azziz Ali and Munshi Saeed Ahmad. The third daughter was married to her cousin, Shaikh Abdul Mughni son of Shaikh Ghulam Nabi Masaulavi.

70) Maulana ABDULLAH son of Maulana Khalil Ullah: He studied from Mufti Muhammad Yusuf bin Mufti Muhammad Asghar and other scholars and for sometimes engaged himself in teaching. Then he went to Monger and became a teacher in a local Madrasa. He spent his whole life there and died in 1305/1887. His first wife was his cousin the daughter of Maulvi Azim Ullah who died issueless in 1305. His second wife belonged to Mongher. From her he had two sons, Maulvi Asad Ullah and Maulvi Barkat Ullah and

two daughters both of whom died issueless. Maulana Abdullah for the third time married a lady of Mungher from whom he had no issue. In Mungher he resided in Topkhana Bazair.

71) Maulana ASAD ULLAH bin Maulana Abdullah: He spent a major part of his life in Monger and then migrated to Pakistan. From his first wife he had a son Maulvi Haseeb Ullah. From his second wife he had two sons, Hameed Ullah and Naqib Ullah, and three daughters two of whom were married to their cousins Naim Ullah and Sami Ullah and the third was married in a family of Mungher. Maulvi Haseeb Ullah bin Maulana Abdullah was in service in Police Department. Maulvi Hameed Ullah was a Railway servant and was married to his cousin Rabea from whom he had a son and five daughters. Maulvi Hamid Ullah and his son have migrated to Pakistan. His first daughter has died and the second Shaistah is the wife Dr Saad Ullah Hamidi, a renowned physician of Muzaffarpur. The other daughters are also married. Naqib Ullah the third son of Maulana Asad Ullah is settled in Monger. The present writer had the privilege to see Maulvi Hamid Ullah at the residence of Dr Hamidi.

72) Maulvi BARKAT ULLAH, the eldest son of Maulana Abdullah: He had five sons and two daughters. Out of them three viz. Hashmat Ullah, Naim Ullah and Sami Ullah have died and the younger two Rahmat Ullah and Aman Ullah were alive till a few years ago. Maulvi Rahmat Ullah was educated at Nadwa and is perhaps in Bombay.

73) Maulana HABIB ULLAH son of Maulana Masih Ullah bin Khalil Ullah son of Maulana Hafiz Ullah: After early education he went to Hyderabad and became a Tahsildar. Then he studied Law and started practice at Jalna. He died of cholera in Jamadiul Aul in 1327/June 1909. He was a poet and was a pupil of Amir-I-Minai and was a spiritual disciple of Maulana Abdur Razzaq. Maulana Habib

Ullah was married in Chatra to the daughter of Shaikh Ghulam Nabi of Nainamau from whom he had only one son Maulvi Sami Ullah who will be described later.

74) Maulana NAJEEB ULLAH bin Maulvi Masih Ullah:He studied from Maulana Ainul Quzzat and Maulana Abdul Baqi and became a reputed scholar. Persian language and literature he learnt from khwaja Aziz Lakhnawi. For quite a long time he acted as a Persian teacher in Madrasa-I-Nizamiya but subsequently he became a sufi saint and led a free life. He was a man of jolly disposition and used to compose poetry both in Urdu and Persian. He had spiritual guidance from Maulana Abdul Rauf and other sufi saints. He married his cousin, the daughter of Shaikh Ghulam Nabi of Masaulavi settled in Chitra. From her he had a son Maulvi Haseeb Ullah and a daughter who was married to Abdul Hadi Saheb of Cchatra from whom she had two sons and a daughter. Maulana Hasib Ullah was Married to the sister of Mr Abdul Hadi but died on 12.8.93 without any issue. Syed Abdul Hadi had died earlier in 1987. Maulana Najeeb Ullah himself died of wounds due to diabetes circa 1940.

75) Mr. HASEEB ULLAH: He was the only son of Maulana Najeeb Ullah. In his early years he was a smart educated youth. For the whole life he lived with his maternal relatives at Chatra and engaged himself in farming. After exceeding eighty years of age he died in 1993.

76) Maulana SAMI ULLAH:He was the only son of the aforesaid Maulana Habib Ullah bin Maulvi Masih Ullah and was born on 9.1.1897. He received early education in Madrasa-I-Nizamiya then he passed B.A. examination from Aligarh and joined Nizam Govt.'s service. He came back to Lucknow and joined the Income Tax department as Income Tax officer. Ultimately he retired from the post of Assistant Commissioner Income Tax and settled down in

Kanpur and died in 1972. He first married her cousin, the daughter of Shaikh Muhib Ali of kakori who leaving behind two sons Mr. Azim Ullah and Mr. Rafi Ullah and a daughter, died. Then for the second time he married in the family of his maternal relatives at Chatra but had no issue from her. The daughter of Maulvi Sami Ullah was married to Mr. Faiyaz Alam of Ghazipur. He was in service in Dubai and died in 1985. Maulvi Sami Ullah performed Hajj in 1948 and 1952.

77) Mr. MUHAMMAD AZIM ULLAH son of Maulvi Sami Ullah:

He was born on 8th September 1920. After graduation from the Lucknow University he took M.A. (History) and L.L.B from the same University and after practicing Law (Income Tax) for a few years he joined the Income Tax Department as Income Tax Officer and retired from the post of Assistant Commissioner Income Tax in 1979 and settled down in Lucknow. In the same year he performed Hajj. He was a man of jolly disposition and friendly nature. He suffered from mouth cancer and ultimately after several unsuccessful operations he died in 1989 in England.

Maulana Azim Ullah was married to Raihana, the daughter of Maulana Sibghat Ullah from whom he had three sons and one daughter. The daughter Sara (born in 1953) was married to her cousin Shah Riaz Alam bin Shah Faiya Alam. Previously they were in England but now they have migrated to Sharjah and are doing their own business. She has a daughter Saima and three sons Shah Sumair Alam Sham, Shah Sahar Alam and Shah Mujib Alam.

78) Mr. NADEEM HABIB ULLAH: He is the eldest son of Maulvi Azim Ullah who was born on July 31, 1950. He took M.Sc. (computer) degree from the Muslim University Aligarh and was married to Subuhi, daughter of Mr. Ijaz Ahmad, the son-in-law of Maulvi Muhammad Shafi Hujjat Ullah. Both of them were serving in England but now the family has migrated to Dubai, Mr. Nadim Ullah

has two sons viz, Sami Habib Ullah (b.1.4.2.1983) and Sabin Habib Ullah and a daughter Nur Fatema who was born on June 25, 1989.

79) Mr NAIM HABIB ULLAH: He is the second son of Maulvi Azim Ullah and was born on August 20,1955. He took B.Sc and M.B.A degrees from the Lucknow University and started his career from the service in government undertaking UPTRON. He has migrated to Dubai where he is doing his own business. He married Eram Qidwai, the daughter of Mr Arshad Ali Qidwai of Masauli, from whom he has a son Ajmal Habib Ullah (born on August 7, 1984) and two daughters Fatema Butool and Naima Zahra.

80) Mr. ALEEM HABIB ULLAH : He is the third son of Maulana Azim Ullah who was born on February 17, 1957. He took B.Sc. and M.B.A. degrees from the Lucknow University and started career from service in Scooters India Ltd., a Government undertaking. Mr. Aleem is married Kaneez Aisha Anjum, the daughter of Dr. Abdul Aziz of Charta and is the father of three children Sharaf Habib Ullah, Umama Zahra and Najeeb Habib Ullah.

81) Mr. RAFI ULLAH: He is the second son of Maulvi Sami Ullah who was born on 5.1.1934. After passing High school and Intermediate examinations from Agra he took B.Sc. degree from the Aligarh Muslim University. Since then he was in service in Footwear corporation and is residing in his father's house 17/1, Civil Lines Kanpur. He was married to the daughter of Qazi Irshad Husain Ansari of Saidanpur on 21.5.1960. From her he has three issues, Ahmad Habib Ullah, daughter Aisha and Arshad Habib Ullah. Mr Arshad (b.10.4.1962) is M.B.A and is married to Saba from whom he has two daughters, Aamena and Bushra. He is in service at Kanpur Daughter Aisha (b,17,7,67) who is married to Mr. Husain Habib, the son of Maulana Muhammad Habeeb bin Maulana Sibghat Ullah, has two daughters, Humaira and Kulsoom. Rafi Ullah sahib's youngest son Arshad Habib Ullah has Master of

Computer Applications degree and is married to Urooj Fatema and has a son, Azmat Habib Ullah. Maulana Rafi Ullah's youngest son Arshad Habib Ullah is also in service .

82) Maulana FASIH ULLAH: He was the grandson of Maulvi Hafeez Ullah and son of Maulvi Azim Ullah. He was educated by Mufti Mohammad Yusuf but could not get the opportunity of teaching. He was a poet and in the art of poetry he was pupil of Mir Wazir Ali Saba. He left behind three collections of poems of which two are published. He died in Ziqadah 1230/1817. He is also the author of Khazina-I-Barkat which is a poetic composition of the karamaat (miracles) of Maulana Anwarul Haq as mentioned in Aghsanul Arbaa of Maulana Wali Ullah.

Maulana Fasin Ullah was married to the daughter of Mufti Muhammad Yusuf *bin* Mufti Muhammad Asghar from whom he had several issues but except a daughter none survived, This daughter was married to Maulvi Abdul Hafeez, the grand son of Maulvi Qudrat Ullah from whom she had a son Abdul Basir about whom nothing is known. This daughter of Maulvi Fasih Ullah died before his father. Thus there is no issue in the lineage of Maulana Azim Ullah.

83) Maulana NASEER ULLAH *bin* Maulana Hameed Ullah *bin* Maulana Hafeez Ullah: He received education from Maulana Abdul Basit *bin* Maulana Abdur Razzaq. In search of service he went to Hyderabad from where he returned to Lucknow in 1319/1909 and died in the same year before his mother. He was married in a family ofand from that wife he had a son Anwar Ullah who died of plague in 1313/1905. Maulvi Naseer Ullah received spiritual guidance from Maulana Abdur Razzaq.

84) Maulana WAHEED ULLAH *bin* Maulvi Hameed Ullah son of Maulana Hafeez Ullah: He was among the disciples of Shah Waris Ali of Dewa sharif and led the life of a saint. In the later years of his life, he married the sister -in- law of Maulvi Abdul Jalil

of Banaras College, who died leaving behind a son Maulvi Hayat Ullah. For the second time he married a lady of a family, which was not known to the Farangi Mahal and from that wife, he had three sons saeed Ullah, Salam Ullah and Kifayat Ullah. Of them Maulvi Saeed Ullah migrated to Pakistan and perhaps is still alive, and has many issues the details about whom are not available. Maulvi Kifayat Ullah also settled down in Gohda. Out of his two sons one has died and the second, Nusrat Ullah is sports officer at Delhi. Kifayat Ullah sahib's three daughters are married and one was unmarried till a few years ago.

85) Maulana HAYAT ULLAH son of Maulana Waheed Ullah:

He complete the prescribed course of Dars-I-Nizami from Madrasai Nizamiya and secured the degrees of Maulvi and Maulana. He studied literature from the sons of Mufti Muhammad Abbas and other Shia scholars. Then after passing the oriental examinations from the Lucknow University he took the B.A.degree from the Aligarh Muslim University. From the very beginning he was interested in politics and acted as editor of the Congress spokesman Hindustan. Afterwards, when Qauni Awaz was inaugurated Maulvi Hayat Ullah sahab was appointed its first editor. During this tenure he was Member of Legislative Council of Uttar Pradesh.for fourteen years. He was also a nominated member of Rajya Sabha. After retiring from Qaumi Awas in 1972 he started publishing congress organ weekly journal, Sab Sath from Delhi and during this period he was a member of Rajya Sabha. He is considered to be a pioneer of Urdu journalism and most of the Urdu dailies of India are arranged on the pattern of Qaumi Awaz;. Hayat Ullah Sahib had a deep study of Urdu literature and wrote many novels and short stories-of which Lahu ke Phool is the master piece. It deals with the freedom struggle of India and has also been screened. The names of some of his books are: (Madur, Qrbit, Shikasta Kangure etc. After the freedom of India when Urdu was totally discarded he piloted a movement for the preservation of Urdu and in this connenction along with some

other scholars including Dr Zakir Husain (who afterwards became President of India) submitted a memorandum having twenty lakh signatures to the then president of India. It is noteworthy that after becoming president Dr Zakir Husain himself ignored it. For quite a long time he was the suprimo of Anjuman-I-Taraqqi-I-Urdu and for quite sometime he acted as the Chairman of the Urdu Board formulated by the Government of India.

Maulvi Hayat Ullah married in a scholarly Qazi family of Meerut and his wife Mrs. Sultana Hayat distinguished herself in social works particularly among the Mulsim women. Leaving two sons Eeshat Ullah and Sidrat Ullah, she died in 1994. Hayat Ullah Sahib Himself completing 94 years of age died in 1999. Circa 1905 was his birth year.

86) Mr. EESHAT ULLAH son of Maulvi Hayat Ullah: He was educated in Lucknow and Aligarh and secured M.Sc. degree in Computers. Then he proceeded to U.S.A. where he is working as Software Engineer. He had married an American lady but this marriage resulted in divorce. Then his parents got him married to Shaheen, the daughter of Mr Anwar Ahmad Adhami from whom he has two daughter, Afsheen and Sahar.

87) Mr SIDRAT ULLAH: He is the second son of Maulvi Hayat Ullah. He was born on 1st April 1955. He graduated from Lucknow University and remained with his parents at Delhi and Lucknow. His wife Shahnaz, daughter of Mr Raees Uddin Hashmi, belongs to a respectable family of Moradabad. They have a son Mishkaat Hayat Ullah and a daughter Nashat. Mr Sidrat Ullah is deeply interested in Indian National Congress and at present is its provincial spokesman. He is also revitalizing Riyasati Anjuman-I-Taraqqi-I-Urdu and is also doing his private business. Begam Shahnaz is properly running Bazm-I-Khawateen, a ladies organization which

was founded by Begm Sultana Hayat,her mother-in-Law. Both the issues of Mr Sidrat Ullah are quite young and are students.

88) Maulvi MUHAMMAD YUSUF bin Maulvi Mohd Ishaq bin Maulvi Muhib Ullah: He acquired knowledge from his father and also studied medicine and started clinic. He adopted the Lucknow culture and in the society of the Lucknawi nobles he changed his religious beliefs. With some noble he went to Murshidabad and died there of cholera. He married his cousin the daughter of Maulana Habib Ullah who died in presence of her husband and left behind a son and two daughters who were brought up by their grand mother. The grand-mother, wife of Maulana Ishaq being dejected by this tragedy, accompanied his nephew Malikul Ulema Mulla Haider for Hajj pilgrimage and became a victim of ship wreck. One of the daughters of Maulana Yusuf was married to Maulana Burhan ul Haq son of Maulana Noor ul Haq, the great grand father of the present author, and the other was the wife of Mulla Moin son of Mulla Mubin.

89) Maulvi MUHAMMAD IISA son of Maulvi Mohd Yusuf bin Maulvi Ishaq: He acquired knowledge from his grand-father Mufti Muhammad Ishaq. When the latter lost sight, Maulana Muhammad Iisa used to write *fatawas* on his behalf. During his grand-father's life he became his successor in civil court. He was married to the daughter of Saiyid Murtuza Bijnauri from whom he had a son, Maulvi Muhammad Yaqub and a daughter who was married to Maulvi Muhammad Amin bin Mulla Moin. For the second time he married the daughter of Maulana Hafeez Ullah bin Maulana Habib from whom he had no issue. He died of cholera on 3rd Rabi-us-Sani 1249/1833. He was a humble and good natured gentleman and besides *fatwanawisi* he also devoted himself to teaching.

90) Maulvi MUHAMMAD YAQUB son of Maulvi Muhammad Iisa bin Maulvi Muhammad Yusuf: He was a pupil of Maulvi

Khadim Ahmad and took out the news paper 'Karnama' . He also established his own press, which was one of the earliest printing presses of Uttar Pradesh. It worked for quite a long time but due to Maulana's old age, it became difficult to manage it and it was ultimately closed down. Due to the closure of the press and 'Karnama' the sources of his income shrank and he spent last days in extreme poverty but never asked for financial assistance from any one. After prolonged illness he died in 1325/1907.

Maulana Muhammad Yaqub married the daughter of Maulana Naim Ullah son of Maulana Habib Ullah who died issueless. After his first wife's death he married an outside lady from whom he had a daughter who was married to Maulvi Imtiaz ul Haq son of Maulana Lamanul Haq but leaving behind a son Maulvi Saeedul Haq, she also died of cholera in 24th Rabiul Awwal 1317/1899. Maulana Yaqub also acted as Superintendent of Madrasa-I-Ishaatul Ullom which was established by Maulana Abdul Hai and Maulana Abdul Wahab for basic education.

After the death of Maulana Yaqub, there remained no male member in the branch of Maulana Muhammad Ishaq.

The branch commencing with Maulana Muhib Ulla son of Maulana Ahmad Abdul Haq *bin* Mulla Muhammad Saeed comes to an end here and the second branch commencing with Maulana Anwarul Haq, second son of Maulana Ahmad Abdul Haq, will be described here after.

(Second Sub-Branch of Mullah Saeed)

MAULANA ANWARUL HAQ *BIN* MULLA AHMAD ABDUL HAQ *BIN* MULLA SAEED AND HIS DECENDANTS

1. Maulana ANWARUL HAQ: He was the second son of Maulana Ahmad Abdul Haq and was an embodiment of erudition

and spiritual grace. His father had predicted about his spiritual heights and according to himself he always had spiritual guidance of his father. He was among those fortunate ones who have visions of the Holy Prophet and receive instructions for the spiritual guidance of people. He was such a great saint and scholar that a man of Maulana Wali Ullah's stature became so much devoted to him that the main purpose of writing *Aghsan-l-Arbaa* was to write the biography and miracles of the Maulana.

Maulana Anwarul Haq was brought up under the care of his elder brother Maulana Muhib Ulla and received education from Mulla Ahmad Husain, Mulla Muhammad Hasan and Mulla Bahrul Uloom and at the age of seventeen years he became *murid* (disciple) of his father Mulla Ahmad Abdul Haq. When he was eighteen years old his father died but by that time he had become a perfect scholar. He was more inclined towards sufiism than the bookish knowledge and spent most of his time in reciting *wazifa* and offering *namaz* and other types of prayers. Throughout his life he was busy in giving guidance and teaching to those who came to him and innumerable persons became his disciples. After attaining long age he died on 26th Shaban 13, 1234/1820.

Maulana Anwarul Haq married twice. His first wife was the daughter of Mulla Ahmad Husain son of Mulla Reza. From her, he had a daughter and three sons, Mulla Nurul Haq, Mulla Alauddin and Maulana Asrarul Haq. The daughter was married to Maulana Abul Karm *bin* Mufti Muhammad Yaqub son of Mulla Abdul Aziz. She was the mother of Maulana Abdul Waali who was the spiritual successor of Maulana Anwar ul Haq. His second wife was the sister of Shaikh Najabat Ali Shah Siddiqi of Muftiganj. From her he had two sons and three daughters. One of them was married to her cousin Mulla Zuhurul Haq; the second was married to Shaikh Maqbool Ali, son of Shaikh Jafar Ali of Muftiganj; and the third was the wife of Mulla Safdar *bin* Mulla Mubin. She died issueless. The

names of the sons were Maulana Muhammad Ahmad and Maulana Abdus Samad.

Maulana Anwarul Haq was amongst the foremost saintly figures cum scholars of Farangi Mahal and only a short description of his life has been given here. Those who want to know more details, may consult Tazkira-I-Ulema-I-Farangi Mahal of Maulana Inayat Ullah, Khairul Amal and Aghsan-I-Arbaa of Maulan Wali Ullah and Tohfatul Ahbab of Maulana Khalil Ullah Fatepuri which along with its translation has been published from Amir Uddaula Library.

2. Maulana NURUL HAQ: He was the eldest and ablest son of Maulana Anwarul Haq and was among the foremost scholars and teachers of Farangi Mahal having pupils like Maulana Fazl-I-Rasool of Badaun; Maulana Fazlur Rahman of Ganj Muradabad, father of Nawab Siddiq Hasan, Mirza Hasan Ali Mohaddis, Maulana Husain Ahmad Mohaddis, Maulana Ahmad Reza Khan's ancestor and many members of Farangi Mahal family who themselves became the most distinguished scholars and saints of their time. After getting education at Lucknow for the final touches, along with his uncle, Maulana Azhaar ul Hq and younger brother, Maulana Ala Uddin, he went to Mulla Bahrul Uloom at Bohar. In the field of spiritual knowledge he was disciple of his father who in his life-time permitted him to guide people in that field and to impart religious learnings. The number of his pupil and disciple was very large. He led a life of poverty but never asked for help from aristocracy but whenever his recommendation for some right cause was required by any one, he never hesitated to do it and for that he was always prepared to go anywhere. In self denial and sacrifice he had no parallel. In spite of being the ablest son, after his father's death he appointed his younger step-brother and pupil, Maulana Muhammad Ahmad as his father's successor and paid him *nazr* like other disciples. He did not accept any heritage in the form of house, books or any thing else and left everything for his younger brothers.

Due to his extreme busyness in teaching and spiritual experiences, his health was damaged and he became a patient of some vertebral ailment resulting in back pain and only after nineteen months after his father's death he died on Sunday, the 23rd Rabiul Awwal 1238/1882 and was buried in Bagh Maulana Anwar sahib, the family graveyard. (He was the direct ancestor of the present writer who unfortunately has developed the same vertebral trouble) The chronogram indicating his year of death is: .? He married his cousin, the daughter of Mulla Muhib Ullah. From her he had two sons, Maulana Siraj ul Haq and Maulana Burhan ul Haq and also two daughters.. One of them was married to Maulana Asad Ullah son of Maulana Noor Ullah and the second was the wife of Maulana Aleem Ullah son of Maulana Habib Ullah. The works of Maulana Noorul Haq include annotations and commentaries on text books and a separate commentary on Surah Fateha.

3. Maulana ALA UDDIN: He was the second son of Maulana Anwarul Haq and like his brother Maulana Noorul Haq, was a favourite pupil of Maulana Bahr ul Uloom; He received early education from Mulla Mubin and his uncle Maulana Azharul Haq and received final touches to his education from Mulla Bahrul Uloom at Bohar. Then he returned to Lucknow and in the field of spiritualism became a disciple of his father. He also acted as a teacher at Farangi Mahal but afterwards he went to Bohar and from there to Madras and stayed with his father-in-law, Mulla Bahrul ul Uloom and acted as a teacher in the Walajahi Madrasa which was specially established for Mulla Bahrul Uloom. After the death of Mulla Bahrul Uloom he was appointed his successor and the title of Malikul Ulema, which was originally given to Mulla Bahrul Uloom, was also bestowed on him. After leading a respectable life at Madras (Chennai) he died there on 10th Shawwal 1242/1826 and was buried adjacent to Walajahi Mosque by the side of Mulla Bahrul Uloom, Among his literary works, Sharah-I-Fusool-I-Akbari and annotations on Mir Zahid Sharah-I -Muwaqif were preserved till 1930 and might still be

with Maulana Jamal Mian at Karachi. From his wife, the daughter of Mulla Bahrul Uloom, he had a son, Maulana Jamal Uddin and three daughters. One of them was married to Maulana Mufti Muhammad Asghar *bin* Mufti Ahmad Abur Raham; the second was married to Maulana Kamal Uddin son of Maulvi Amad Uddin from whom she had only one daughter and the third was the wife of Maulana Abdul Wajid, the son of Maulana Abdul Aala *bin* Mulla Bahrul Uloom.

4. Maulana ASRAR UL HAQ *bin* Maulana Anwarul Haq: He was a student of his elder brother Maulana Nurul Haq and Mulla Mubin who certified his final education. He died during the life of his father. He was married to the daughter of Shaikh Abdul Wahab *bin* Azim Uddin Ansari of Sihali from whom he had a son Maulvi Aminul Haq and two daughters. One of them was married to Maulvi Muhammad Shaiq *bin* Maulvi Abdur Rab Muhammad Mashaiq, the grandson of Mulla Reza (She died issueless) and the other was the wife of Shaikh Husain Bakhsh *bin* Shaikh Jafar Ali of Muftiganj. From him she had a son and a daughter.

5. Maulana MUHAMMAD AHMAD: He was the fourth son of Maulana Anwarul Haq from his second wife. He received education from Mulla Nurul Haq who also appointed him successor of their father. He died on 15th Safar 1267/1850. He was married to the daughter of Maulana Abdul Quddus *bin* Mufti Muhammad Yaqub and from her he had two sons viz. Maulana Muhammad Hamid and Maulvi Khair Ullah and a daughter who was married to Maulvi Rahmat Ullah.

6. Maulana ABDUS SAMAD: He was the second son of Mr. Anwar ul Haq from his second wife. He had some mental trouble and could not get proper education. (It is said that once he saw his father in ecstasy and was rebuked by him in the words "Ja Pagal") He was married in Bijnor i and had only one daughter who was married to her cousin Maulvi Muhammad Hamid.

7. Maulana AZHAR UL HAQ son of Mullah Ahmad Abdul Haq: He was a student of Mulla Ahmad Husain, Mulla Hasan and Mulla Bahrul Uloom(of whom he was a son –in- law also) who finally certified his completion of courses.After returning from shahjahanpur, for quite a long time he was busy in pedagogic activities in Lucknow. Then he went to Rai Bareilly and occupied himself in teaching. He was a disciple of Shah Lal Naqshband from whom he learnt spiritual knowledge (including *Habs dam*) Then he came back to Lucknow and taking his nephews Maulana Nurul Haq and Maulana Alauddin he went back to Mulla Bahrul Uloom at Shahjahanpur and accompanied him to Bohar,and there he was busy in teaching Usul-I-Fiqah and other subjects. After the completion of his nephews education, he returned to Lucknow and continued teaching.But after the death of his son Ziaul Haq he was dejected and became a patient of paralysis and died at the age of seventy years.

From his first wife who was a daughter of Mulla Bahrul Uloom, he had two sons Ziaul Haq and Zuhoor Haq and a daughter who was the wife of Malikul Ulema Mulla Haider, son of Mulla Mubin. The second wife of Maulana Azharul Haq belonged to a Siddiqi family of Saidanpur.She died issueless.

8. Maulana ZIA UL HAQ son of Maulana Azharul Haq: He was still a student when, while bathing in Gomati, he was drowned.

9. Maulana ZUHOORUL HAQ son of maulana Azharul Haq:He completed the prescribed course of Dars-I-Nizami from his father and maternal grandfather, Mulla Bahrul Uloom. He was Hafiz-I-Quraan and a reputed scholar of Islamic studies but did not busy himself in teaching.He spent most of his time in prayers and study of *Hadis*. In search of a job he went to Calcutta and Madras but being unsuccessful he returned home and spent the entire life in extreme poverty. In spite of this, he constructed a mosque in his

house at Dallali Mohalla where even without food he busied himself in prayers. In this connection there is a story that once the entire family was starving for several days. Maulana's wife informed that the *Banya* had refused to give food stuff on credit and forced him to go to Agha Mir for assistance. Maulana went to the wazir who gave him one thousand rupees but Maulana accepted only that scanty amount which his wife had demanded and returned the rest amount. The wife asked how Agha Mir knew the exact amount needed. Maulana told the entire story and when the wife expressed displeasure he told her that if she wanted to live with him she would never force him to go before wealthy people for financial assistance. Then he went to the mosque and wept continuously for several days and never went out of the mosque without need. But it is surprising that afterwards arrangements were made in such ways which were quite unexpected.

Maulana Zuhoorul Haq for the first time married the daughter of Maulana Anwarul Haq who died issueless. Then he married a lady of Minai family. From this wife he had two daughters. One was married to Mulla Khadim Ahmad and the second was the wife of Maulvi Muhammad Ali, sons of Mulla Haider.

The only heir of Mulla Zuhurul Haq was the daughter of Maulvi Abdul Wahab who was married to Maulana Fazl-I-Haq son of Maulvi Amanul Haq who was grand-mother of the present writer.

10. Maulana SIRAJ UL HAQ son of Maulana Noorul Haq: He was a student of his father. He was very pious and a great scholar but in the prime of his youth he died of tuberculosis. His wife was the daughter of Maulana Nafe son of Mulla Bahrul Uloom. From her he had a son Maulvi Nizam Uddin and a daughter who was married to Maulvi Khair Ullah.

11. Maulana BURHAN UL HAQ bin Maulana Noor ul Haq: He was born in Muharram 1214 /1799 during the life-time of his

reputed grandfather, Maulana Anwar ul Haq His entire education was imparted by his father, Mulla Noor ul Haq and by the age of nineteen years he became a perfect scholar and started imparting teaching even during his father's life-time. He went for Hajj pilgrimage in 1252 / 1836. After coming back he stayed at Lucknow for a few years and then again went for Hajj in 1260 but was late. He performed Hajj next year. During this journey he stayed at Madina for three years and during this period he obtained permission to recite Hadis from the Arab scholars of Macca and Madina. After returning to Lucknow he was again busy in imparting education to human beings as well as jinnis. In human virtues, purity of inner-self, humility and spiritual enlightenment, he was next to none except his cousin, Maulana Abdul Waali, the successor of his grandfather Maulana Anwarul Haq. Maulana Inayat Ullah states that he learnt much about his grandfather's miracles and virtues from his grandmother, father and eldest brother who got the opportunity to see him and enjoyed his society. He was a disciple of his grandfather Maulana Anwarul Haq and repeated *bait* from Maulana Abdul Waali, his cousin and successor of Maulana Anwarul Haq. He died on 17th of Rajab 1286/1869. Maulana Burhanul Haq along with his nephew, Maulana Abdur Razzaq, were among the supporters of Maulvi Amir Ali Amethvi in his campaign for the Hanuman Garhi mosque of Ayodhya, although Mufti Muhammad Yusuf on technical ground did not consider it to be a Jihad.

Maulvi Muhammad Burhanul Haq married the daughter of his cousin, Maulvi Muhammad Yusuf son of Maulana Muhammad Ishaq from whom he had two sons, Maulana Aman-ul Haq and Maulana Lamaan ul Haq. Annotations on different text books are among his writings.

12. Maulana NIZAMUL HAQ son of Maulana Siraj ul Haq:

After learning the Holy Quran by heart, he received education from his reputed uncle Maulana Burhanul Haq, of whom he was a disciple

also. He was a thorough gentleman and a very good preacher. In his native land he was busy in education pursuits and from time to time he paid visits to eastern U.P. and Bihar and there many people became his disciples. He also performed Hajj along with his uncle. In the prime of his youth he died of tuberculosis in 25th Moharrm 1274/1857 Maulana Nizamul Haq was married to his cousin, the daughter of Maulana Asad Ullah, son of Maulana Nur Ullah from whom he had four sons viz. Husamul Haq, Samsamul Haq, Ebadul Haq and Zahhadul Haq, and a daughter, the first wife of Maulana Aman ul Haq *bin* Maulana Burhanul Haq. She died issueless.

13. Maulana HUSAM UL HAQ *bin* Maulana Nizamul Haq:

He studied the prescribed books of Dars-e-Nizami from Maulana Asad Ullah and Maulana Burhanul Haq and thereafter in search of service he went to Hyderabad and there he adopted the profession of law. In the last days of his life he came back as a paralysis patient and settled down in Kakori where he died in 1337/1919. His first wife was the daughter of Shaikh Hashmat Ali of Kakori from whom he had a daughter who was married to Maulvi Abdul Wahab *bin* Maulvi Abdul Rahim. After first wife's death he married the daughter of Shaikh Zuhur Ali of Kakori from whom he had a daughter who was married to her cousin Maulana Nasirul Haq, son of Maulana Abadul Haq.

14. Maulana SAMSAM UL HAQ *bin* Maulvi Nizam ul Haq:

He received education from Maulana Abdul Haleem *bin* Maulana Amin Ullah. For quite a long time he acted as a teacher in Farangi Mahal. Then he went to Patna and chose *lagai* profession. He is the author of *Siratul Mustaqin* in Fiqah and *Nizam-e-Aalam*. His first wife was the daughter of Maulvi Karamat Ullah from whom he had a son Abdul Haq and a daughter who was married to Maulana Abdul Aziz *bin* Maulvi Abdur Rahim. His second wife was the daughter of Mulla Fazl Ullah son of Mulla Niamat Ullah who died issueless.

Abdul Haq while quite young died of cholera in 1296/1878. Maulana Samsamul Haq himself died 3rd Muharram 1312/1894.

15. Maulana EBADUL HAQ bin Maulana Nizam ul Haq: He received education from Mulla Fazi Ullah bin Maulana Niamat Ullah and Maulana Abdul Hai but due to early death could not impart knowledge to others. While quite young he died on 28th safar 1294/1877. His wife was the daughter of Maulvi Azim Ullah bin Maulana Hafeez Ullah from whom he had a son Maulana Nasirul Haq. This lady died in 1291 before his husband.

16. Maulvi ZUHHADUL HAQ bin Maulana Nizam ul Haq: After early education he went to Bhopal and for quite a long time remained in service there. In 1323/1905 while ill, he returned home and died in the same year. He married the eldest daughter of Maulana Naim from whom he had a daughter who was married to Qazi Fahim Uddin son of Qazi Bashirudin Fatehpuri, a descendant of Mulla Kamal Uddin. From him she had issues but did not survive.

17. Maulana Hakeem NASEERUL HAQ bin Maulana Ebadul Haq bin Maulana Nizam ul Haq: He was born in 1291/1874. He studied the prescribed books from Shah Hafiz Ali Anwar, of Kakori, Maulana Abdul Baqi, Maulana Ainul Quzzat and Maulana Abdul Majid and learnt medicine from the physicians of Jhawai Tola. For quite a long time he had his own clinic at Lucknow. Then he joined an aided school at Agra as Arabic teacher. He was married to his cousin the daughter of Maulana Husamul Haq from whom he had several issues but except three daughters none survived. The eldest daughter was the wife of Mufti Abdul Qadir. She died issueless. The second was married to Mr. Ali Akhtar Tahsildar bin Maulvi Shaida Ali Kakoravi from whom there are several issues. The third was married to Maulvi Farid Uddin bin Maulvi Ghayas Uddin. She also died issueless. Maulana Nasirul Haq died circa

1945..Now there is no male member in the family of Maulana Nizam Ul Haq *bin* Maulana Sirajul Haq.

18. Maulana AMANUL HAQ *bin* Maulana Burhan ul Haq:

He was the great grand-father of the present writer and according to Maulana Muhammad Nain, the great grandson of Mulla Bahrul Uloom and himself a great scholar, was born in Shaban 1255/1844. According to the same authority he was an erudite scholar and a saintly figure who had acquired higher knowledge from his father, Maulana Burhanul Haq, Maulana Abdul Hakeem and Maulana Abdur Razzaq .Mathematics and Persian Literature were the fields of his specialization. He was a teacher in a Government Madrasa situated somewhere in chowk and the meagre salary which he got was the only source of his livelihood. The rest of his time was spent in prayers. According to Maulana Inayat Ullah he was *Aabid-I-Martaz*(a great saint) Inspite of his poverty he commanded great respect in the society and after the construction of one of the greatest mosques of the city, known as Masjid-I-iDarogha Haider Bakhsh, he was made its *Mutawalli*. As mentioned in *Maaqal wa Dall Tarikh-I-Farangi Mahal*, an unpublished work of Maulana Naim., he was a poet also and composed poetry in Persian. In the same work he has been mentioned as the author of *Amanui Lughaat* (a Persian dictionary), *sharah-I-Tahrir-I-Uqlaidis* (incomplete) *Sharah-I-Nehayatus Sarf* (incomplete) and a Persian Diwan.

Maulana Amanul Haq's first wife was the daughter of Maulana Nizamul Haq with whom he had no issue. His second wife was the daughter of Saiyid Murtuza of Bijnaur from whom he had four sons viz.Maulana Fazi –I-Haq,Maulvi Minhajul Haq and Hakim Mumtazul Haq and one daughter who was married to Shaikh MohammadShafi son of Shaikh Muhammad Rafi Rasaulavi. She died leaving behind a daughter who was married to Shaikh Mehdi Hasan of Bijnaur.She also died leaving behind a daughter Saleha who was married to her

cousin, Shaikh Waheed Hasan son of Shaikh Khurshid Hasan, a son-in-law of Maulana Laman ul Haq. They died issueless.

Maulana Aman Ul Haq died on 10th Rabiul Awwal 1305/1887.

19. Maulana LAMANUL HAQ *bin* Maulana Burhan ul Haq: He was educated by his father, Mulla Burhanul Haq, Maulana Abdul Hakim (a grandson of Mulla Bahrul Uloom) and Mulana Naim *bin* Maulana Abdul Hakim and served the knowledge throughout his life. In the period of his long life he was more inclined towards *tasawwuf* and spent most of his time in spiritual guidance of people. He was a man of amiable nature and handsome personality. He died on 17th Ramazan 1323/1904.:

Maulana Lamanul Haq's first wife was the daughter of Maulana Abdul Waali who died issueless. Then he married the daughter of Saiyid Murtuza Bijnauri. From her he had three sons, Maulana Shamsul Haq, Hakim Wahajul Haq and Hakim Imtiazul Haq, and five daughters. The eldest daughter was married in Kakori. She died issueless. The second one was married to Mahmood Mian, Zamindar of Bansa. She also died issueless, after leading the entire period of widowhood with his brother Hakim Wahajul Haq. The third was married to Saikh Khursheed Hasan of Bijnaur and had two sons Shaikh Ahmad Hasan and Shaikh Waheed Hasan. Ahmad Masan sahib had two sons, Qamar ul Hasan and Badrul Hasan. Mr Qamarul Hasan was married to Tahera, the daughter of the youngest daughter of Maulana Lamaan ul Haq from whom he had sons in Pakistan where Mr Qamarul Hasan had migrated. His younger brother was Badrul Hasan who died un-married. Shaikh Waheed Hasan also died issueless. The fourth daughter of Maulana Lamaan ul Haq was married to Shaikh Qutub Uddin Fatehpuri. Her husband had satted down in Hyderabad and had issues, the details of whom are now not know. The fifth was married to Shaikh Raiz Uddin Ahmad of Neotani. She had four sons and

four daughter viz Sabera, Aziz, Tahera and Nifisa. All of them were married and had issues.

20. Maulana AMINUL HAQ son of Maulana Asrar ul Haq son of Maulana Anwar ul Haq: He was a student of his reputed uncle Maulana Noor ul Haq and spent his whole life in the service of knowledge. He was married to the daughter of Maulana Reasat Ullah *bin* Shaikh Aziz Ullah from whom he had only one daughter who was married to Maulvi Khalil Ullah son of Maulana Ghulam Yahya Khan. It is also said that that Maulana Amin ul Haq had also a son, Muhammadi Mian, who was married in Dugawan but after a year of marriage he died issueless. His wife was alive till 1930 when Tazkira-I- Ulema-I Farangi Mahal was published.

21. Maulana FAZL-I-HAQ *bin* Maulana Aman ul Haq: He was a pupil of Maulana Abdul Hai from whom he learnt the prescribed books and acquired mastery on mathematics. He went to Hyderabad and was in service in Nizam's Government. He died of heart failure in Hyderabad in 1333/1914-15. He was married to the daughter of Maulvi Abdul Wahab son of Maulvi Abdur Raheem from whom he had five sons and two daughters. The eldest daughter (died in 1965) was married to Shaikh Mehdi Hasan of Bijnaur and had several issues but only one daughter, Shaheda Bano survived. She was married to Saiyid Qamrul Hasan (died on May 13, 1979), grandson of Saiyid Ghazanfar Husain of Kheoli. He was a lecturer in Shibli National Degree College and died in harness. From him she had three sons and two daughters. The eldest son, Mr. Zia Qamar, is in bank service and is married to Fatema, daughter of Chaudhari Anwar Ahmad. The second son, Mr. Shahab Qamar, is doing business and has married Zinat, the daughter of late Chaudhari Altaf Husain sahib, the ex-talukedar of Subeha and also a P.C.S officer. The third son, Mr. Salman Qamar is son-in-law of late Mr Muhammad Anas of Saidanpur. The eldest daughter of Shaheda Bano sahiba, Safiya is married to chief Engineer Abdul Wahab

Ansari ,son of maulvi Manzoorul Haq sahib *bin* Maulana Fazi-I-Haq. The younger daughana is married to Mr.Tariq Qidwai,grandson of the famous Urdu poet Shauq Qidwai and has a son Mansoor and a daughter Khateja.The youngest daughter of Maulana Fazi-I-Haq was married to Shaikh Mahboob Ali of Saidanpur . She died in 1995 leaving behind four sons viz. Mr.Muhammad Latif,Mr. Muhammad Altaf, Mr.Muhammad Haseeb and Mr. Muhammad Amin,and three daughters, Shamim Fatema,Nasim Fatems and Subuhi. All the three daughters are very highly qualified. Nasim Fatema is married to Mr. Muhammad Shoiab Faridul Haq,son of Maulvi Waheedul Haq *bin* Maulana Fazi-I-Haq and the other two are unmarried. The eldest son of Mr Muhboob Ali, Mr.Muhammad Latif Siddiqi after graduation joined the ministrial service in the U.P. Civil Secretariat and retired from a respectable post.He was married to Quraisha, the daughter of late Mr Fakhrul Hasan of Ahmadpur who had migrated to Unnao in connection with legal practice .He has a daughter Sarah (who has been married to to her cousin Faisal Farooqi and has a daughter Jowairia) and a son, Khalid Saif Ullah(b.june 26,1977) who has recently passed B.SC. Engineering and is in service in a private firm.The second, sonMr. Muhammad Altaf passed Diploma Examination in Civil Engineering and had joined Military Engineering service where he held a good post from which he has taken pre-mature retirement . He is married to Razia,a daughter of Saiyid Abdur Rashid,from whom he has two sons, Mohammad.Usama and Mohammad Owais. Osama after graduation from Jamewal-Milliyah has this year passed diploma examination in Mass Media . Owais is pursuing Engineering cours. Mr,.Mohammad Haseeb, the third son, is a journalist and is serving in Nau Jiwan,a local Hindi daily run by the Associated Journals.He has married the daughter of Mr Sadrul Islam Qidwai from whom he has two daughters, Aamena and Fatema. Both of them are studing. The fourth son isMr Muhammad Amin who after passing M.ED. joined several services and now is doing his private business. He married Shigufta, the youngest daughter of late Mr Moin Ahmad

Alavi, a descendant of Maulvi Masih Ullah. He has three daughters Aaisha and twins Saubia and Sadiya .

22. Maulana ZIAUL HAQ bin Maulana Aman ul Haq: He studied the books of Dars-I-Nizami upto middle standard. Then he studied English and joined government service and was posted at Barabanki. There he married a lady of unknown family from whom he had no issue. Subsequently in advanced age in circa 1918 he married the daughter of Shaikh Altaf Husain Bijnauri but from that wife also he had no issue. After retiring from service he settled in his ancestral house where at the age of above seventy-two years he died in 1938 and the issueless widow also died in an accident after a few years.

23. Maulana MINHAJUL HAQ, son of Maulana Aman ul Haq: after learning the holy Quran by heart and getting conventional education he served in the Yusufi Press. He died of cholera on 6th Shawwal 1337/1918. He had married the daughter of Shaikh Razzaq Bakhash of Sursanda from whom he had a son Misbahul Haq and a daughter who died in infancy .

24. Maulvi MISBAHUL HAQ, son of Maulana Minhaj ul Haq: He was quite young at the time of his father's death and was brought up by his uncle, Maulana Ziaul Haq . He studied upto middle standard in Madrasa-I-Nizamiya but after his uncle's death he left Lucknow and became untraceable. After a long time he returned to Lucknow and then it was known that after leaving Lucknow he had joined service in the Indian Railways. . Since then he made frequent visits to Lucknow but in 1951 he acquired some skin disease which became fatal and he died as a bachelor in summer in the same year.

25. Hakim MUMTAZ UL HAQ bin Maulana Aman ul Haq: He studied books upto middle standard (*mutawassitat*) from Maulana Abdul Baqi, Maulana Abdul Hameed and Maulana Abdul Bari

and thereafter he studied medicine from the physicians of Jhawai Tola and for quite a long time he practiced medicine at Barabanki. He died of cholera on 17th Ramazan 1323/1905. and was buried in the ancestral graveyard of Bagh Maulvi Anwar Sahib. His first wife belonged to village Tera and was the daughter of Hakim Abdul Ghafoor Masaulavi, but she died of Plague . Then he married the daughter of Maulavi Ilyas son of Maulvi Qutub Uddin *bin* Maulvi Ghulam Yahya Khan but from that wife also he had no issue.

26. Maulana SHAMSUL HAQ *bin* Maulana Lamaan ul Haq:

He studied the book of the prescribed course of Dars-i-Nizami upto middle standard and then in search of service he went to Hyderabad and was appointed as Tahsildar. After some time he left the service and started legal practice . In the last years of his life he started a printing press also. He was a man of high qualities and was never inimical to any one. During the most part of his life he lived quite comfortably but at the fag end of life he had to face financial difficulties and at this Juncture of life he along with his three sons migrated to Pakistan where he died in 1950. His first wife belonged to Nagram . She died issueless. Then for the second time he married on 7th Jamadiul Aula 1336/1917 to the daughter of Shaikh Sultan Ashraf from whom he had many children but except the last three sons, none survived . His sons who were alive at the time of his death were Mr. Ahsanul Haq, Mr. Irfanul Haq and Mr. Ikram ul Haq. The last named died in England in a car accident a few years ago .

27 Hakim WAHAJ UL HAQ, son of Maulana Lamaan ul Haq: after learning Quran by heart he learnt *manqulat* from his father and *maqulat* and literature from Maulana Ainul Quzzat . Then he paid attention towards medicine and learnt it from Hakim Muhammad Hasan Dehlavi and Hakim Abdul Aziz Daryabadi. Then in this field he completed his education under the guidance of Hakim Abdul Aziz and Hakim Abdul Waheed of Jhawai Tola

.Thereafter he established his own clinic and also a medical institution, Tibbiyah Wahajiyah College with which was attached a charitable dispensary also which was managed by his son, Hakim Merajul Haq .Lodging arrangement for the students was also made and a committee for looking after the management of the institution was framed . Hakim Sahib performed Hajj in 1907 along with his father. He got permission for spiritual guidance from his father of whom he was a disciple . He was considered to be one of the best physicians of Lucknow and had the reputation of having his own free opinion in the profession. After leading a successful life he died at the age of above ninty years on April 9, 1960. His wife had died a few months earlier . From his first wife who belonged to Nagram Wahajul Haq Sahib had children but they did not survive .After her death he married the daughter of Shaikh Ghulam Nabi Masaulavi of Chatra from whom he had two sons, Maulvi Siraj Ul Haq and Hakim Merajul Haq and three daughters .The eldest daughter was married on 27 Rajab1341/1922 to Shaikh Tajuddin,son of barrister Wahaj Uddin of Ahmadpur from whom she had five daughters and two sons,Er.Iqbal Uddin Haider andEr. Rasheed Uddin Haider. The eldest daughter Mukhlisa was married to Rahmad Ullah Sahib of Chatra. The second,,Zahira was married to his younger brother Mr Ahmad Ullah and the third (the second of the twins) Shahira, was married to Mr Zahoorul Azim. The fourth, Shakila, was married to Mr Haseeb Ashraf of Sitapur who died recently.The fifth, Zarina, was the wife of late Mr Irfat Ullah *bin* Maulana Izzat Ullah. Out of the above, Mukhlisa and Shahira have died leaving behind children. Mukjhliisa's daughter has been married toMr Imran,the youngest son of Maulana Atiq Mian. Mukhlisa's son, Mr.Niamat Ullah is in Saudi Arabia and is married. The eldest daughter of Zahira is married to Mr Zaheer Hasan,son of Mr Manzoor Hasan of Neotani. Her second daughter is a qualified Homeopath. Zahera's sons, one of whom is married to the daughter of Mr Mustafa Qidwai, are well placed. Shahira's son is also married to a daughter of Mr Mustafa Qidwai. Her daughter is also married. Shakila's has only daughters.

The eldest was married to the son Chaudhri Akhtar Husain . He died recently. The younger daughter is married to Mr Ishrat Ullah, son of maulana Farhat Ullah. Zarina's children have been described under the description of Mr Irfat Ullah. Eng. Iqbal Uddin Haider, son of Mr Taj Uddin, was married to the daughter of Chaudhri Akhtar Husain. She died a few years ago. Mr. Iqbal and his sons are in U S.A. Iqbal's younger brother, Mr. Rashid Uddin Haider, is in Saudi Arabia . He is married to Najma, the daughter late Mr Ghulam Husnain Haidari of Kakori and has children. The second daughter of Hakim Wahajul Haq was married to Mr Mukarram Ali Qidwai who died leaving behind two sons, Mr. Muzaffar Ali and Mr. Mujtaba Ali. Both of them were married to their cousins, the daughters of late Mr Musharraf Ali Qidwai. Muzaffar died a few years ago. Mr. Mujtaba has a son named arsad and two daughters named fatma and ashma, Arsad is married to Uzma Asraf of kanpur. The family is in Saudi Arabia. The third daughter of Hakim Wahajul Haq sahib was married to Mr Mushrraf Ali Qidwai from whom she had two sons and two daughters. The daughters, as stated, were married to their cousins. The eldest son, Mr Mustafa Ali Qidwai is a Saudi national and is leading a prosperous life. He is married in Kadaura, district Kalpi.. His two sons are married - one is married to his maternal cousin and the other to the daughter of Mr Shoaib Ansari, the son of Mr Taiyab Ansari of Siddhaur His daughters were married to the sons of Mr Ahmad Ullah and Mr Safdar Alam The second son of Mushrraf Ali sahib, Mr. Nazir Ali Kidwai, was married to the daughter of late Mr Khaliqur Rahman of Bara Gaon He was also in Saudi Arabia but has now returned to India. His daughter is married to the son of Mr Obaidur Rahman Qidwai of Bara Gaon. His son has completed his studied . After the death of Mr Mushrraf Ali his widow married late Mr Saeed Qidwai. From him she had two sons, Mr. Bilal Uddin and Mr Shams Uddin. Bilal has also returned from Saudi Arabia and has gone to Canada. He is married to the second daughter of Mr Khaliqur Rahman and has two sons, Yyusuf Kedwai and yunis Kedwai. Shams Uddin is in Saudi Arabia and is

married to Zeba, the daughter of Mr Mustafa Ali's brother-in-law, Mr. Sardar Alam. Till now he has no issue.

28. Hakim IMTIAZ UL HAQ: He was the youngest son of Maulana Lamaan ul Haq He pursued the Dars-I-Nizami course upto middle standard and then learnt medicine and joined the medical department of Nizam's state. He married the daughter of Maulana Yaqub, the son of Maulana lisa from whom he had only one son, Mr. Saeedul Haq. He died at an early age and his son was brought up by his elder brother, Maulana Shams ul Haq.

29. Maulana ZAKA UL HAQ, son of Maulana Fazl-I-Haq: He was born on 8th Jamadiul Awwal 1304/1886-87. He did not complete his education and on several occasions he left the house without indicating the destination but came back. He was married to the daughter of Maulana Hafeez Ullah, son of Maulana Khalil Ullah from whom a son was born but soon the child and mother died. Then he finally left house and never returned. About seventy years back his younger brother, mMulana Wajih ul Haq received a letter from him in which he had informed about his serious illness but had not written his address. So no contact could be made and nothing more is known about him.

30. Maulana MUHAMMAD WAJIH UL HAQ: He was the second son of Maulana Fazl-I-Haq. He received early education at Madrasa-I-Nizamiyah and then was admitted to Church Mission School from which he pass Entrance examination. Due to his father's death and disappearance of his elder brother he had to giveup his studies. He passed the examination of Qanungo and joined the revenue department of the government but that service which implies taking and giving bribe did not suit his temprament. Only at the fag end of his career and life (he died in harness) he became Naib Tahsildar. He had become a patient of renal colic and in his small salary in which he had to support a large family of his

relatives, he was unable to do proper treatment. In October 1947 he had a severe attack of the disease and in the same condition he came to Lucknow from a far off interior place in Banda district and was admitted in the King George Hospital where immediate operation was advised but before its performance his kidneys failed and he died. In those troubled days his belongings were looted after his departure from his head-quarters.

Maulana Wajih ul Haq Sahib was married to Farhat un Nisa Begum, the youngest daughter of Shaikh Razzaq Bakhsh of Sursanda district Bara Banki from whom he had two sons. The younger, Wasim ul Haq, soon after his mother's death died in infancy. The elder, Wali-ul-Haq, the present writer, was only two and a half year old at the time of his mother's death and was brought up by a brother and a sister of Wajih ul Haq sahib who never married for a second time.

Maulana Wajihul Haq Sahib was extremely honest and of religious temperament and for that he was penalised through out his life. After his father's immature death he had to bear the burden of a large family and the circumstances became such that he never became free of them. He had fine taste of English literature and wrote very good English.

31. Maulana MUHAMMAD WAHEED UL HAQ: He was the third son of Maulana Fazl-I-Haq: He also started his education from Madrasa-I-Nizamiyah and then took up modern education He went to Aligarh for graduation but under the influence of the Khilafat and non-cooperation movement gave up his education and became disqualified for government service. Then after receiving Teachers' training he went to Hyderabad and joined the education service there. On the verge of his retirement when he was Head Master at Bedar he became a heart patient The present writer went to take him back to Lucknow but he wanted to stay till the summer

vacation. In the meantime he had another cardiac attack and was taken to Hyderabad where at the residence of his uncle, Maulana Shams ul Haq sahib he died in March 1951.

Maulana Waheed ul Haq sahib was a man of literary taste and before going to Hyderabad he was a prominent figure in the literary circle of Lucknow.

Waheed ul Haq sahib was married to Wali un Nisan Begum, the daughter of Saiyid

Majeed Ahmad of Khairabad from whom he had five sons two of whom named Asrar ul Haq and Oyas died in infancy. His other sons are Engineer Muhammad Shoaib Farid ul Haq, Dr Muhammad Zubair Rashid ul Haq and Engineer Muhammad Talha Shafiq ul Haq who will be described in the subsequent paragraphs. She died in 1982.

32. Maulana MANZOOR UL HAQ: He was fourth son of Maulana Fazl-I-Haq. He started his education from Madrasa-I-Nizamiyah and completed it in Chashma-I-Rahmat College, Ghazipur. Then he passed the oriental examinations of the U.P. Government and was appointed as Arabic teacher under the Education Department and was posted in Pratapgarh. In 1930 he was transferred to Government Jubilee Intermediate College, Lucknow and since then the present writer whose father was always away from Lucknow, was brought up under him although his aunt, Begam Mahboob Ali, also played equally important part in his upbringing. From Lucknow he was transferred to Bara Banki in 1938. Then he was transferred to Sitapur and Pilibhit. At that time he became a heart patient and with the help of Mr Vinod Chandra Sharma, the retired Education Secretary, under whom the present writer was then serving as Compilation Officer in the Gazetteers Department, he was again transferred to Bara Banki from where he retired in 1962 and only after a few months he died of cardiac arrest in the

Balrampur hospital,Lucknow.His wife Hasina Begum had already died in 1951 at Sitapur.

Maulana Manzoor ul Haq was married to Hasina Begum, the younger daughter of Shaikh Nisar Ahmad Ansari of Siddhore from whom he had eight children of whom six died in infancy. They were: a daughter, Aziz ul Haq,Nasim ul Haq,Zaheer ul Haq,

Afzal ul Haq .and Obaid ul Haq. The last two whose names were suggested by Maulana Zia Ul Haq at the time of his death,are daughter Abida and Engineer Abdul Wahab.Abida Ansari is married to Mr Amad Abdul Wajid, son of Maulvi Abdul Wajid of Sahsawan,district Badaun. She has a son, Anas Wajid, who after doing B.E and M. B.A. is serving in Appolo Hospital, New Delhi. Her daughter, Mariya, has passed M.A and is now doing B.Ed. Both the children have a distinguishing educational career. She herself is M>A> in three subjects.

33. Maulana ZUHOOR UL HAQ: He was the youngest son of Maulana Fazl-I-Haq.He,like his brothers, received education at Madrasa-I-Nizamiyah. Then for quite a long time he remained unemployed. Then his brother,Maulana Waheed ul Haq, called him to Hyderabad and after passing some examination from the Punjab University he got employment. He remained a bachelor throughout his life. In April,1946 when he was posted at Aurangabad,he died of cardiac arrest.

35. Maulana(.Hakim) MERAJ UL HAQ: He was the second son of Hakim Wahaj ul Haq. After receiving traditional education in Madrasa-I-Nizamiyah he learnt medicine from his father and served as Superintendant of his father's established medical institution, Tibbiyah Wahajiyah College of which he was a teacher also. On 20th Jamadius Sani 1345/1926 he was married to the daughter of Maulana Abdul Bari. She,however, became insane and during his life-time Meraj ul Haq sahib re married the sister of Mr Saeed

Qidwai but this wife also did not survive for quite a long time. After the death of both these wives Maraj sahib married for a third time the daughter of Hafiz Abduj Jabbar of Chatra. He had no child from any of his wives.

After leaving Lucknow Meraj ul Haq sahib joined the service of the District Board, Faizabad and was posted at Raunahi where he led a chareful and carefree life. After loosing eye-sight he returned to Lucknow and spent the remaining days of his life in his ancestral house. The last days of his life were quite painful. Apart from blindness, he became a patient of high blood pressure and severe arthrosis and was unable to walk. He died on December 3, 1981. His first wife died on November 1948 and the third wife expired in 1993.

36. Maulvi SAEED UL HAQ, son of Maulana Imtiaz ul Haq: After his father's death he was brought up by his uncle, Maulana Shamsul Haq. After getting necessary education he learnt photography. He married the daughter of the sister of Maulana Hasrat Mohani from whom he had two sons, Engineer Moin ul Haq and Dr. Habib ul Haq and two daughters, Dr Shamima and Dr Salma. The elder daughter graduated in medical science and went to England for further studies but settled and married Mr Ghulam Husain Quraishi, a Pakistani. From him she has three sons namely Shakeel Husain, Shabbir Husain and Shajeel Husain. The eldest brother is married to his cousin, the daughter of Dr Salma Jalil. Dr Shamim has now become a Muslim preacher. The second daughter of Saeed ul Haq Sahib, Salma Jalil, is Ph.D and was a scientist in the Government of India Research Centre at Hyderabad but has taken premature retirement. She married Saiyid Jalil Hasan from whom she has a son, Saiyid Azhar Hasan (who is married to his cousin, Aisha Nishat, the daughter of Er. Moin ul Ha) and is in U.S.A. Her elder daughter Azra is married to Kamran Cheena and sometime back they were in New Zealand. The younger daughter is

married to Shakeel Husain, the son of Dr Shamima. All the three daughters of Dr Salma have children.

Maulana Saeed ul Haq migrated to Pakistan but his wife did not accompany him. At Karachi he married a lady of a Delhi family from whom he had a son, Mr. Masood ul Haq. He is also well qualified and is serving in Kuwait. He has married a lady of a family which migrated from Central Asia. From her he has a son and two daughters. They are in Karachi.

Saeed ul Haq sahib married for a third time at Karachi. This wife belonged to a family of Kanpur. From her he had a son, Mr. Jamal ul Haq. Sometimes back he was in Saudi Arabia.

About twenty years back Saeedul Haq sahib along with his daughter, Dr Shamima, had come to Lucknow and had stayed with the present writer. At that time he was in a poor state of health and soon after returning to Karachi he died..

(It will not be out of place to mention that due to certain reasons his uncle Hakim Wahajul Haq sahib was not pleased with his father and also with him and they never came to Lucknow. It was only by chance that while a student, his daughter Shamima met with the present writer. Since then the family has united again and the present writer has very good relations with all the descendants of Saeed ul Haq sahib and even his sons from the Pakistani wives specially came to Lucknow to meet with the present writer.)

37. Mr EHSAN UL HAQ, Eldest son of Maulana Shams ul Haq: When the conditions became unfavourable at Hyderabad, he along with his father and brothers migrated in 1950 to Pakistan and settled at Karachi. He is married with the sister of my class fellow, late Mr Yusuf Rafi. From her he has two sons and a daughter. The daughter, Farha, is married and is in England. The sons, Atif Ehsan and Amir Ehsan are in service. Amir is in Karachi and Atif

is in Dubai. Atif is married in a Saiyid family which migrated from Sandila in U.P. He has two sons. Aamir is married in a respectable family which migrated from Poona. He has a daughter.

Ehsan sahib is present writer's uncle although he is much younger in age. He met me only once when he was going to Aligarh for giving some examination. Though at a distance of thousands of kilometer from each other we are having correspondence.

38. Mr IRFAN UL HAQ: He is the second son of Maulana Shams ul Haq. On the occasion of my Hajj pilgrimage in July 1988 I had an occasion to meet him in Jaddah where he is in service. It was learnt that he had divorced his wife and was leading a lonely life. To me he appeared to be a man of reserved and mild disposition. Still he is in Jeddah.

39. Mr IKRAM UL Haq: (It is painful to writer 'late' before his name) He was the youngest son of Maulana Shams ul Haq who had migrated to Pakistan when he was quite young. He later migrated to England and settled there and about fifteen years back came to Lucknow to meet me and other relatives. It was the first time he meet me but he became so intimate as if he was never away from me. He and his wife Roohi were persons of fine disposition and my son and daughter had become very close to them and had taken promise from them that they would come again. Alas this occasion never came as when they were planning to come to India a car accident finished his life time.

Mr. Ikram ul Haq married Roohi, a daughter of Mr Muhammad Siddiq, the brother of a charming figure of Lucknow, Dr Muhammad Azim Siddiqi.. She is very polite and good natured and same is the case of his twin children, Inaam ul Haq and Nazish. These children are still continuing their studies in England.

40. Dr. MUHAMMAD WALI UL HAQ, son of late Maulana Wajih ul Haq son of Maulana Fazal-I-Haq bin Maulana Amanul Haq: According to school record my date of birth is 14th May, 1927 but from the diary of Maulana Salamat Ullah which once Maulana Reza showed me, the actual date of birth is 11th December, 1924. My mother Farhat un Nisa, was the daughter of Shaikh Razzaq Bakhsh whose pedigree, as supplied to me by Mr. Arif Qidwai of Masauli, is as under;

Shaikh Razzaq Bakhsh (alias Raja Mian) of Sursanda son of Shaikh Bulaqi Shah (real name not given) son of Shaikh Ghulam Muhammad (of Ghuskar son of Muhammad Haneef son of Hafiz Muhammad Hafeez son of Shaikh Firooz Shah son of Shaikh Ghulam Rasool son of Shaikh Muhib Ullah son of Husain son of Ibrahim son of Haji Rafi Uddin son of Abu Muhammad son of Abul Fath son of Baha Uddin son of Ahmad son of Nizam Uddin son of Farid Uddin son of Shams Uddin son of Umar son of Ali son of Musa son of Husain son of Abdur Rahman son of Hazrat-I-Qasim son of Hazrat Muhammad son of Hazrat Abu Bakr the companion of the Holy Prophet Muhammad. (The detailed family tree may be seen in appendix)

My mother died of tuberculosis a few months after the birth of my younger brother, Wasim ul Haq who also died after a few months. At the time of my mother's death I was only two and a half year old. My father in connection with his service was always out of Lucknow. I was given in the charge of my father's youngest sister who afterwards became Begum Mahboob Ali sahib. The earliest memory which I have is sight of the arrival of a bride in the small courtyard of our house; and this bride could be no one else but the wife of my uncle, Manzoor ul Haq sahib who played very important part in my upbringing. I was hardly six year old when my aunt was married and went to her husband's house. Then I came in the lapse of my

aunt, the wife of Maulana Manzoor ul Haq. My uncle's children did not survive. So I was the only child in the family who was the centre of attention of every member of the family including my youngest uncle, Maulana Zuhoor ul Haq and my aunt, the widow of Shaikh Mehdi Hasan. Her only daughter, Shaheda Banu who was only two and a half years older to me and whom I called "Bajia" was my only friend at that age. My other uncle, Waheed ul Sahib had gone to Hyderabad in my early childhood. Before his marriage he used to come to Lucknow in every summer vacation and during those short periods I was the center of his affection also..It was in his company that in the very childhood I was acquainted with the literary atmosphere of Lucknow. Mr Mumtaz Husain Usmani, the editor of Avadh Panch, lived near my house and was a friend of Waheed ul Haq Sahib. He used to take me to him and I used to listen their discourses. At that time I was hardly seven years old. With this uncle of mine I also used to visit the books shop of Khwaja Abdur Rauf Ishrat which was a centre of literary personalities. Hakim Saiyid Ali Aashufta was a close friend of my uncles, Manzoor ul Haq sahib and Zuhoor ul Haq sahib and with them I also used to visit almost daily his clinic which was a gathering place of the poets. These societies inculcated in me the fondness of reading Urdu literature. Extraordinary love which I received from my uncles and aunts resulted in the development of certain weaknesses in me. My father used to come to Lucknow for a few days every year. His somewhat stern behaviour brushed aside those weaknesses. During this period my uncle, Waheed ul Haq sahib was married and it became impossible for him to come to Lucknow every year. In my new aunt I found another personality which was all love for me. After marriage my aunt temporarily used to live in Ehata-I-Shaikh Shaukat Ali sahib and I remember that every evening myself and Jamal bhai (Maulana Jamal Mian) used to visit her with my uncle Manzoor ul Haq sahib. It was the time when our family was in a state of poverty and we were living in a dilapidated house of my grand- mother at Dallali Mohalla but we were contented, happy and

lending co-operation to each other. My aunt, the wife of Mr Mahboob Ali had also come to live with us. My father also for a short time was transferred to Lucknow. My elder aunt, the widow of Shaikh Mehdi Hasan, also generally lived with us. Apart from these family members one or two relatives from the villages also lived with us in connection with their studies. Our dilapidated house was not sufficient for all and my father had taken a house on rent in which he and Atiq bhai (my aunt's nephew) used to live. Wali-uz-Zaman sahib, a friend of Atiq Bhai, was appointed my teacher. He got me prepared for admission in Fourth class in Govt, Jubilee Inter College where Manzoor ul Haq Sahib was a teacher. It was an event of 1933 when I was about eight years old. At this stage my father was transferred to Jhansi district and from that time I was fully looked after by my aunts and uncle Manzoor ul Haq sahib. In 1938 Manzoor ul Haq sahib was transferred to Bara Banki and I was also shifted from Jubilee college to Govt. High School, Bara Banki. But only after fifteen days Manzoor ul Haq sahib fell seriously ill and we have to come again to Lucknow for his treatment. The illness prolonged for months and after six-monthly examination I was shifted from Bara Banki and was admitted in Husainabad High school Lucknow. After recovery my uncle went back to Bara Banki but the remaining members of the family i.e. begum Mahboob Ali sahib and his sons and daughters stayed at Lucknow. Next year my attendance was declared short but special permission was given by the Board to appear in the High School Examination in 1940. I passed with a good division. For Intermediate I was again admitted to Government Jubilee Inter College and in 1942 appeared in the Intermediate examination but fell ill and could not complete the examination. In the meantime Persian was abolished from that college. I was then admitted to Shia College . 1942 was a troubled year. The entire educational system was disrupted. I, however, passed Intermediate examination with distinguished marks. I graduated from the Lucknow University in 1945. In 1947 I took M.A. degree in Economics in 1947.. At that time double course was allowed in the Lucknow

University. In 1948 I did LL.B previous and B.A.Hons. which I had left after doing B.A (pass) The next year I took M.A.Spl. degree. 1947 was an important year in my life. My father had died and whatsoever scanty belongings he had, were looted and all the responsibilities which he had been shouldering had fallen on my shoulders and I was penniless. Then for the first time I was convinced that God helps those who help his creatures and he deposes one to help other and provides means for it. In those days when existence of Muslims in India had become doubtful, I got job after job and was scarcely unemployed .Within a month after my father's death, I got a temporary job in L.T. grade in Govenment Husainabad High School. During the summer vacation when this job finished, I got a temporary job for a month in U. P. Civil Secretariat. Then again I joined Husainabad school in C.T. grade. Then again I joined Secretariat in the Finance Deptt. and was soon promoted in the higher grade. Sometime after when I was likely to be demoted, I got the technical job of Statistical Assistant in the Economics and Statistics Department of the Government.; and when there I felt uncomfortable I was called in the Planning Deptt. of the Secretariat. This period of my constant shifting from job to job was a period of some further tensions. In 1951 my aunt, begum Manzoor ul Haq Sahib, who was not less than my mother, died. Then my uncle, Waheed ul Haq sahib expired and after a few months Mr. Misbah ul Haq, my father's cousin who from my mother's side was my own cousin, also died. My uncle's death increased my liabilities. When I was in the Planning Deptt. I was selected for the post of Compilation Officer in the Gazetteers Department. So far my Economics Degree was providing jobs. But now my degrees in literature and law were helpful in securing jobs. In Gazetteers Department I got opportunity to make a through study of Indian History and advanced Persian literature the *tazkiras* of which were necessary to be consulted in connection with the official work. My boss, the State Editor Vinod Chandras Sharma and later Mrs. E.B. Joshi, who were the senior most I.A.S. officers were extremely

helpful to me and arranged every book which I required and also gave me opportunities to consult any important library which I desired to consult. While working in the Gazetters Department I married Dr Hajera Khatoon who was working in Talimgah-I-Niswan College as a Urdu lecturer. While in Finance Deptt. I was permitted to do Ph.D. and LL.M. but then I could not find time to do research work in the field of literature or to pursue studies for LL.M. In Gazetters Deptt. atmosphere was congenial and the official work which I was doing, resembled with research work for Ph.D. During this period during my spare time I had no difficulty in writing Ph.D. thesis in English which was the medium of instruction. In 1962 I secured a Ph.D. degree from the Lucknow University. A few months later I was offered the post of Persian Lecturer in the Shia Degree College where B.A. classes were held at night. With the permission of the State Editor, Mrs.E.B.Joshi I joined the post; and that was the beginning of a new career in the educational field.

In October 1964 when my wife was admitted in Duffrin Hospital, Mr Sharif ul Hasan of Mumtaz Degree College came to the hospital and conveyed me the message of Dr.Noor ul Hasan Hashmi, the Head of the combined Department of Urdu and Persian of the Lucknow University, in which I was rather ordered to join a post of Lecturer in Persian within two days. In Govt. Service I was getting Rs. 450 per month plus pensionary benefits. In the University I was to receive only Rs. 300 per month without any such benefit. My wife advised to join the post offered . In government service it is not an easy job to be relieved for joining another service.I was a permanent employ in the Secretariat and was on deputation in the Gazetters Deptt. which had made it more difficult to be relieved within two days. I informed Mrs. Joshi about the offer. She immediately wrote a letter to the Vice Chancellr Dr A.V.Rao to wait for my arrival. She immediately relieved me from the Gazetteers Department and asked Mr Chishti, the Secretary,Public Works Department (of which I was a confirmed employee) on phone to relieve as soon as

her letter reaches him. Thus instead of two only in one day I was relieved from two government departments to join the university the same day. Later, I enquired Dr Hashmi how it struck to his mind to bring me in the department. He informed that Dr Saeed, the Head of the Arabic and Persian Department of the Allahabad University who was one of the examiners of my Ph.D. thesis had praised the thesis in such words that from that time he was eager to bring me in his department.

Joining the University changed my entire life. Before that I was spending much of my time in sports and extra curricular activities in which I was interested from the very beginning. I was Secretary of the Persian Association of Govt. Jubilee College. I was a "A" team member of the hockey and foot-ball teams of my college. At the higher stage, I was Social Secretary of the Victoria Park Delegacy of the Lucknow University. I was a colour holder and Rowing and Swimming Captain of the Lucknow University and was twice selected to represent the University in the Inter "Varsity Swimming Competitions held in 1943 at Bombay and in 1946 at Lahore. I was a distinguished Table Tennis and was running my own club. I was Joint Secretary of the Sports Council established by the U.P. Government of which Mr Siddiq Hasan, I.C.S., the Commissioner of Lucknow, was the President. I was Treasurer of the Lucknow Table Tennis Association and the Joint Secretary of the Lucknow Aquatic Association. I gave up all such activities and fully devoted myself to studies although in University also I was made President of the Rowing and Swimming Club to properly manage the rowing and swimming activities there. In extremely adverse circumstances I prepared and submitted my D.Litt. thesis which was sent to such examiners who had never approved a single Ph.D. thesis. One of them was Qazi Abdul Wadood of Patna and the two others were from Tehran University. (No Persian thesis was ever sent to any Iranian examiner prior to my thesis or after till this day.) I, however, got the distinction of getting the highest degree on the

recommendation of two Iranian professors and the third of such an Indian scholar who never made such recommendation; and I realized that whatever I was thinking to be a hostile action was a blessing in disguise, because these very tough examiners became such friends of mine who took all pains in making my thesis perfect in all respects and also got it published from the Tehran University, a unique distinction for any Indian scholar. Only after serving for ten years as Lecturer, I became a Reader and after having that post for one and a half year, I was elevated to the post of University Professor .I worked as Head of the Department for twelve years which included a period of one year of re-employment. My wife was Principal of a college but in addition to her official duties, he took over all the family responsibilities on her shoulders and made me free to engage myself in academic activities .I have been a member of Boards or Committees of every university of the country where Persian is taught;I have been and still am an Examiner of I.A.S.and P.C.S. examinations in rthe country;and also a member of the Selection Committees for the posts of Reader and Professor in different universities of India and Pakistan. I have received the certificate of "Ustad-i-Mumtaz" from the All India Persian Teachers' Association and have been awarded the most prestigious " Certificate of Honour to the Eminent Scholars" by the President of India. In such a short period of University service what honour remained to be bestowed on me? I got poetic talents in heritance. My great grand –father, mulana Aman-ul-Haq besides being a Persian scholar was also a Persian poet.My youngest uncle, maulana Zohoor-ul-Haq, composed poetry in Urdu. Till now, six collections of my Urdu poems of all types have been published under the titles, Ghelalaan-i-Kheyal, Farogh-i-Shola-i-Dil,Shahidan-i-Maani,Gulzar,Nuqush-i-Zeba and Anfas-i-Garm and another is ready to be sent to press. Besides these, two collections of Persian poems under the titles of Shola-i-Idraak and Khirman-i-Gul. have also been published and a third one, under the title of Kahkashan, is ready for publication. The Cultural House of the

Iranian Government is also publishing a selection of my Persian poems. My magnum opus, 'A Critical Edition of Kulliyat-i-Urfi', has been published by the Tehran University. A selection of the Urdu verses of Khwaja Haider Ali Aatash has been published by the U.P. Urdu Academy which has awarded all my books which were published with it's or Fakhr Uddin Ali Ahmad Memorial Committee's monetary assistance. My Persian poems are prescribed in the Rohelkhand Universities and my Urdu book, "Urfi" is prescribed in Gujrat University. On the invitation of the Iranian government I have been to Iran for several times and have read papers in International Conferences and Seminars there. They have been published in commemoration volumes published by the Iranian Government.. In India also I have participated in almost all the important seminars and conferences in the universities and elsewhere. I have written more than a hundred literary articles on Urdu and Persian subjects and many of them have been published in important magazines of India and Pakistan such as the quarterly 'Urdu', Karachi, Indo-Iranica, Calcutta, Burhan, Delhi, Maarif, Azamgarh, Naya Daur, Lucknow, Academy, Lucknow and different special publications of Ghalib Academy, Delhi. Now at the age of seventy-eight years when I am half blind and a tired old man, unable to make journeys to consult libraries, I am venturing to write this book. Naturally I have to confine myself to Tazkira-i-Ulema-i-Farangi Mahal and its sources. I have however utilized some new sources on which I could be able to lay hands in Lucknow.

Now something about my family also. As already stated somewhere, I married in 1959 when I was thirty-five years old. My wife, Hajra Khatoon, a member of a Saiyid family of Hardoi district, was already M.A. in Urdu and was a lecturer in Talimgah-i-Niswan College, Lucknow. But accepting the challenge of my hostile senior colleague, she did her second M.A. in Persian also and topped the list. Subsequently she took the Ph.D. degree in Urdu also. Her Ph.D. thesis entitled 'A Critical Edition of Ghazalliyat-i-Mirza Rafi Sauda',

has been published .In 1987 she retired from the post of Principal of the college where she received education and also taught throughout her life. She accompanied me on Hajj pilgrimage in 1988 On 19th April,2000 she died of brain cancer. From her I have two children. My daughter, Durre Sameen (born on May 4,1968)after passing I.C.S.E passed M.B.A. She is married to Mr Ahmad Shakeel Hashmi who is also a M.B.A. and till two years back was serving with TATAS and is now doing his private business in Bangalore. They have two little sons, Ahmad Zaid Hashmi (born on 23rd February), aged nine years,and Hasan Kamran, (born on 29th November,1998) aged three and a half years. Shakeel Hashmi's pedigree reached to hazrat Zaid-i-Shaheed, the second son of Hazrat Ali Ibn-i-Husain, popularly known as Imam Zain ul Aabidin..My son,Muhammad Salim Anwar-ul-Haq (born on 13th October,1964) was given religious education at home and Qari Shabbir, a famous *qari* of Lucknow, taught his *qirat* also for some time. He received education on English pattern and passed I.C.S.E. examination from St.Francis School. Then he joined Christian College and passed Intermediate examination. He graduated in Commerce in First Division from the Lucknow University and thereafter was sent to Aligarh Muslim University from where he passed M.B.A. and immediately came in service in the U.P.Cement Corporation After changing many jobs he became General Manager in Tata's 'CONCORD' He left that job also and at present he is Circle Incharge (a post equivalent to that of General Manager) in Reliance Telecom and is posted at Siliguri in North Bengal. He is married to Sumaira,a daughter of Mr Athar Kaleem Jafri of Machhli Shahr,who is a descendant of Hazrat-i-Abdullah ibn-i-Jafar-i-Taiyar and Hazrat-i-Zainab *bin-i-Ali*. He has a daughter,Aafrin (born on June 28,1997) and a son, Hamzah Wajih-ul-Haq (born on 26th November 2000) Salim is hard working and intelligent and is likely to make further progress in future.

In the beginning of my career I had to struggle very hard not only for making my own future bright but for the general uplift of

my whole greater family and by God's grace all the members of the family are now well placed. The aim of writing this somewhat long life-sketch is to guide the youngsters and to encourage them to struggle in life and to convince them if they struggle for their own progress as well as for others, God will definitely help them. He helps all those who help his creatures. There is no problem which cannot be solved by hard labour and perseverance provided one has right and positive approach. The other thing which I have to say is that a youngman should bloom like a flower. Just as all the petals of a flower open simultaneously, all the faculties of a youngman should develop simultaneously. A healthy brain requires a healthy body so physical activities are necessary along with mental pursuits. Always remember Wordsworth's poem " Up Up My Friend ".

41. Mr. MUHAMMAD SHOAIB FARID –UL-HAQ: He is the eldest son of Maulana Waheed-ul-Haq sahib and was born in Hyderabad in 1941. At the time of the death of his father he was only of about nine years. He along with his mother and younger brothers was brought to Lucknow. He was brought up in the joint family headed by his uncle, Maulana Manzoor-ul-Haq sahib and later by his cousin, Wali-ul-Haq, the present writer. After passing his Intermediate examination, he joined Government Technical Institute and passed Diploma Examination in Electrical/Mechanical Engineering in 1960 and getting a government job he was posted as Junior Engineer at Harduaganj in Aligarh district. Shortly after he resigned that post and joined a post in Hindustan Aluminium Company (Hindalco.) and went to Renukoot. After a few years he resigned from HINDALCO and joined Govt. Aluminium Factory in Ratnagiri. But that factory never started functioning; and Shoaib sahib on promotion came back to HINDALCO. Since then he is working in that factory. At present he holds the high post of Senior Manager from which he is due to retire in September 2002.

Like his father, Mr Shoaib is a man of religious temperament. This year he along with his wife, Naseem Fatema, has performed Hajj. He is married to her cousin Naseem Fatema, the daughter of Mahboob Ali Sahib, from whom he has a daughter, Saba (born on 4.12.70) and two sons, Muhammad Farrukh Noor-ul Haq and Muhammad Zuhair Azhaar-ul-Haq. Saba took M.Sc. degree from the Lucknow University and was married to Mr Aasim Hashmi, the son of Mr Yaqeen Ahmad Hashmi. They have a son, Nabil Hashmi and a daughter, Almas. Shoaib sahib's elder son Farrukh Noor-ul-Haq, born on 31st December, 1973, received early education at Renukoot. Then he passed Intermediate examination from the Aligarh University; and after passing M.B.B.S. and M.D. from the Jawahar Lal Nehru Medical College, Aligarh he is serving as a doctor in the Sanjay Gandhi Post Graduate Institute, Lucknow. On 7th February, 2004 he was married to Fatma Asma, the daughter of Shaikh Muhammad Ahmad, the grandson of Mr Muhammad Ayub, a leading lawyer of Lucknow. The younger son, Muhammad

Zuhair (born on February 9, 1982) in spite of being a handicap has passed regular High School Examination and is a very good artist..

42. Dr MUHAMMAD ZUBAIR RASHID-UL-HAQ: He was the second son of Maulana Waheed-ul-Haq and at the time of his father's death he was hardly five years old. Along with his mother and brothers he came to Lucknow in 1951 and under the guardianship of his cousin, Wali-ul-Haq, he studied at Lucknow and passed Intermediate Examination from the Lucknow Christian College. Then he joined Aligarh University and with the support of his brother, Mr. Muhammad Shoaib who by that time had joined service and was posted in Harduaganj, he passed B.Sc. and then M.B.B.S. with distinctions from the same university. Then he proceeded to England for F.R.C.S. In England he added much to his qualification and he is L.R.C.P.(Ed), L.R.C.S. (Ed), L.R.C.P.S. (Glas.), F.R.C.S.

(Ed.),DIP.I M.C.,R.C.S (Ed), F.F.A.E.M At first he intended to come back to India but finally settled in England. On 25th October,1985 he joined King Faisal Hospital in Saudi Arabia. After completing the period of contract of service, he went back to England. During the period of his stay in Saudi Arabia he performed Hajj and also Umra on different occasions. At present in U.K. he has been entrusted such a job which only rarely is given to any coloured person.

Dr Zubair was married to Arifa, the daughter of Saiyid Aizaz-ul-Hasan Rizavi, a son -in- law of Shaikh Shaukat Ali of Rakabganj (Lucknow) From her he has a daughter, Masarrat Fatema (born on 16.6.79) and a son, Muhammad Umair Aman-ul-Haq. Both are very brilliant students and are studying medicine.

43. Engineer MUHAMMAD TALHA HAFEEZ-UL-HAQ: He is the youngest son of Maulana Waheed-ul-Haq sahib. At the time of his father's death he was only of a few months. He was brought up in the joint family of the descendants of Maulana Fazl-i-Haq sahib. After completing early education at Lucknow he joined the Aligarh Muslim University from where he took the B.Sc. Engineering degree and then went to England with his elder brother, Dr Zubair Rashid-ul-Haq. There he passed Diploma Examination in M.B.A. Coming back to India he became Assistant Director in Damodar Valley Corporation. In 1984 he joined the Cement Corporation of Uttar Pradesh as Deputy Manager. Then he joined Times of India as Manager(Personnel) At first he was posted in Lucknow but in the early months of 1999 he was transferred to New Delhi. Thereafter he joined the post of General Manager in the Torrent Company and went to Ahmadabad. The atmosphere of Ahmadabad did not suit him and only a few months before the recent communal riots he resigned that post and came back to Delhi and joined his old post in the Times of India.

Engineer Talha was married in 1976 to Asma, the daughter of Mr Farid Ahmad Qidwai of Daryabad. From her he has two sons, Ahmad Fazl-i-Haq (born on July 7, 1979) and Muhammad Yaser Burhan-ul-Haq (born on October 25, 1983) Ahmad has become a Mechanical Engineer and is in service in the company named COGNIZANT in Kolkata. Yasir is with his parents at New Delhi and is doing B.A.

44. Chief Engineer ABDUL WAHAAB ANSARI : He was born on 16th July, 1940 and is the only son of Maulana Manzoor-ul-Haq sahib, son of Maulana Fazl-i-Haq sahib. (Maulana Manzoorul Haq sahib died on October 29, 1961 and his wife died on 8th March, 1951) At an early stage no child of Maulana Manzoor-ul-Haq survived. When daughter Abida was about to be born, Manzoor-ul-Haq sahib's uncle Zia-u-Haq sahib, who was on death bed, suggested that if daughter is born, she should be named Abida and if son is born, he should be given the name of Manzoor-ul-Sahib's maternal grand-father, Maulana Abdul Wahaab. So his last child was named Abdul Wahaab. Mr Abdul Wahaab started education at a very early age. After early religious education he passed High School Examination from Govt. High School, Sitapur. He took B.Sc. and B.E. degrees from the Muslim University, Aligarh with distinctions. At first he joined Bharat Heavy Electricals Ltd. (BHEL) Bhopal, but soon left that job and joined the U.P. Electricity Board as an Assistant Engineer and with gradual departmental promotions, reached the highest post of Chief Engineer. In his department he was among those few who had the reputation of honesty and nobody could ever blame him for acquiring wealth by unfair means. His honesty resulted in his having been posted on different posts at the headquarters at Lucknow from where he retired as Chief Engineer in 1999.

Engineer Abdul Wahaab married Safia Khatoon, the eldest daughter of Saiyid Qamar ul Hasan Rizavi, the son-in-law of Maulana Manzoor-ul-Haq's elder sister, the wife of Shaikh Mehdi Hasan..

Safia herself is B.A.,B.Ed. They have three sons viz. Muhammad Asad(born on.7th February,1974.), Muhammad Saad (born on28th July,1976) and Muhammad Saeed (born on 18th November, 1980.) After graduation, Asad passed M.B.A.is serving in a private firm, H.C.L.and is posted at New Delhi.On 7th December 2003 he was married to Sadaf, the daughter of Mr. Qazi Hasan Altaf of Kakori.. Saad is a Chartered Accountant. He joined Reliance Telecom.but leaving that job is now serving in I.C.I.C.I. Bank and is posted in Jamshedpur. On 9th December,2003 he was married to Khajida, the daughter of Mr. Tariq Qidwai, the son-in-Law of Maulana Manzoorul Haq's elder sister. Saeed has passed B.Com. and is preparing for the examination of Chrtered Accountancy...

Engineer Abdul Wahaab besides honesty has other virtues also. He is soft-spoken thorough gentleman and extremely pious and religious. He along with Safia, his mother-in-law Shaheda, cousin Shamim Fatema and myself and my wife, Hajra, performed Hajj in 1988. In 2001 along with his wife and cousin, Shamim Fatema, he performed Umra. Most of these virtues and religious bent of mind he inherited from his mother and my aunt, Hasina Begum who was not less than a mother for me.

45. Engineer QAYAM-UL-HASAN MOIN-UL-HAQ: He was the son of Saeedul Haq sahib Ibn-i Hakim Imtiaz-ul-Haq sahib He was his father's third child from first wife. He passed B.Sc. Enginering from Hyderabadand went to Masqat where he was Chief Engineer in a firm. From there he migrated to U.S.A. but there he became a patient of cancer and died. Engineer Moin-ul-Haq was a man of amiable habits and good nature and was never irritated. He was married to Razia, the daughter of Saiyid Masoom Ali who was among the relatives of Sitapur. From her she has a son, Irshad-ul- Haq and two daughters, Aisha Nishat and and Sabeha Dilshad. Aisha Nishat is married to her cousin, Saiyid Azhar Hasan,the son

of Dr Salma Jalil. The second daughter has also been married. The entire family is in U.S.A.

46. Dr. KAMIL-UL-HASAN HABIB -UL-HAQ: He is the second son of Saeed-ul-Haq sahib from his first wife. He was educated in a public school in Hyderabad and passed the examinations with distinctions. Then on a scholarship he went to England and passed M.Sc. from the Cambridge University. Thereafter in connection with research work he went to Canada where he met some accident and came back to India. He joined Ph.D. in I.T.I. Kanpur but there he married the daughter of Saiyid Shamsul Hasan of Mohaan, a relative from his mother's side. Then he was rather forced to earn for supporting his family. He left Ph.D. incomplete and joined the Physics Department as a Research Officer. Due to certain technical difficulties he was not allowed to proceed on his research work but ultimately he got permission to do Ph.D. which he did in circa 1998. Then he joined the Physics Deptt. as a Reader and is still serving in that capacity. He is very widely read man and has full mastery on his subject and has written some valuable articles. He is also deeply interested in Urdu literature. Habib-ul-Haq sahib has only one son who is living with him and has done M.Sc. from the Aligarh University.

47. Mr. MASOOD-UL-HAQ: He is the only son of Saeed-ul-Haq sahib from his second wife of Delhi. In very unfavourable circumstances he continued his studies and took M.Sc. degree. He was appointed a Lecturer in the Science Faculty of the Karachi University but leaving that job he went to Kuwait. He had to come back to Karachi during the Gulf War. During the period of this service he came to Lucknow and stayed with me as a guest and at my residence for the first time he met his sister, Dr Salma, and brother, Habib -ul-Haq who had specially come to Lucknow to see him. At the end of the war he went to Kuwait again and from her sister, Salma Jalil, I have recently learnt that he is still there.

Mr. Masood-ul-Haq has married a Central Asian lady whose family migrated to Pakistan at the time of Chinese occupation of Sinkiong. He has two daughters and a son.

48. Mr. JAMAL-UL-HAQ: He is Saeed-ul-Haq sahib's son from his third wife. At the time of his father's death he was quite young and had to face difficulties but even in those unfavourable conditions he completed his education. Sometimes back he was in service in Saudi Arabia. He is married and has issues . Unfortunately I could not get further information about him.

At present the descendants of Maulana Anwar-ul-Haq sahib are only from his two sons viz. Maulana Noor-ul-Haq and his younger brother, Maulana Ala-ud-dun. The branch of Maulana Noor-ul-Haq has been described above. The details of Maulana Ala-ud-Din have also been given. Now the descendants of Maulana Ala-ud-Din are being described as under:

49. Maulana JAMAL-UD-DIN bin Maulana Ala-ud-Din bin Maulana Anwar-ul-Haq: He was born during the life-time of Maulana Anwar-ul-Haq and Mulla Bahr-ul-Uloom and was educated by his uncle, Maulana Noor-ul-Haq. For quite a long time he remained busy in imparting education at Farangi Mahal but afterwards due to a religious conflict in Lucknow he migrated to Madras. After his father's death he succeeded his father as the incharge of Madrasa-I-Mulla Bahr-ul Uloom.. After teaching hours he imparted education to Nawab Muhammad Ghaus Khan. In the field of spiritualism he was a disciple of his father. He was an erudite scholar and wrote commentaries on text books. He died in Madras on 8th Rabi-us-Sani, 1275/4th November 1859 and was buried in the compound of Masjid-i-Wala Jah.

Maulana Jamal Uddin was married to the daughter of Maulana Muhammad Abul Karam, son of Mufti Muhammad Yaqub, the

grandson of Mulla Saeed. From her he has only one son, Maulana Abdur Razzaq. Wife of Maulana Jamal Uddin died in 1293/1870

50. Maulana ABDUR RAZZAAQ bin Maulana Jamal Uddin:

He was born on Zil Hijja 23,1236/ August 21, 1821. Maulana Nur-ul-Haq named him as Muhammad but under the instructions of Shah Abdur Razzaq Banswi in a dream, he was named as Abdur Razzaq. He received early education from Maulana Muhammad Hamid and Maulana Noor Karim of Daryabad; the books of middle standard were taught by Mufti Muhammad Asghar, the son of Mufti Abur Raham; and completed education from his cousin, Mufti Muhammad Yusuf son of Mufti Muhammad Asghar. Then he went to his father to Madras, where he stayed for four years and received spiritual guidance from his father and Shah Muhammad Nithar of Madras. After coming to Lucknow he became a disciple of Maulani Abdul Waali. In Hadis he received education from Mirza Hasan Ali Muhaddis and Maulana Husain Ahmad Malihabadi., both being students of Shah Abdul Aziz Dehlavi. Details of his life have been written by Maulana Abdul Hai in the preface of Umdatur Reayah from which it is clear that from the very young age he had deep inclination towards prayers. His early life was spent in extreme poverty but he never made it known to others. His *malfuzaat* (sayings) have been written by Maulana Inaam Ullah in Persian under the title, 'Wasilat un Najaat'. In Urdu they have been written by Shaikh Altaf-ur-Rahman Qidwai.

Maulana Abdur Razzaq was a patient of arthritis(*Naqras*) He died on Safar 25,1307/1889. Apart from other branches of knowledge, the Maulana paid special attention towards the life of the holy prophet. He wrote several pamphlets on this subject and took keen interest in organizing and attending the functions of *Milad Sharif*. Some of his books are: commentary on Sharah-i-Minhaj ur Rizwan fi Qayam-i-Ramazaan; Kashaful Qinat an Umoor ul Amwat; a pamphlet about Sufis; Anwar-i-Ghaibiyah; Risala-

i-Saad wa Nahes;-Aadab-i-Mutalea; Umdatul Wasail and its commentary, Ahsan ul Khasail. As mentioned, he has also written different pamphlets about the life of the Holy Prophet, Shaikh Abdul Qadir Jilani and other distinguished persons. (Further details about Maulana Abdur Razzaaq may be seen in Safinat un Najaat, Anwaar-i-Razzaqiyah and Tazkira-i-Ulema-i-Farangi Mahal)

Maulana Abdur Razzaaq was married to the daughter of Malik-ul-Ulema Mulla Haider *bin* Mulla Mubin from whom he had two daughters and three sons. The eldest daughter was married to Maulvi Nizam Uddin bin Maulana Fakhr Uddin and the younger was married to to Maulvi Mujib Ullah, son of Maulvi Ehsal Ullah. Both the daughters died issueless.. The names of the sons are:Maulana Muhammad Junaid Abdul Basit; Maulana Abdul Wahaab and Maulvi Muhammad Abid Abdus Shakoor.

51. Maulana ABDUL BASIT MUHAMMAD JUNAUD: He was the eldest son of Maulana Abdur Razzaaq and was born on 20th Zil Hijja, 1257. After receiving education from his fathers and other teachers for quite a long time he imparted education at Farangi Mahal. But being over-powered by poverty, he was forced to go to Hyderabad where he got a good job carrying a salary of Rs. 400 per month. There he became a patient of tuberculosis and after returning to Lucknow died on 21st Zil Hijja, 1295. He was married to the daughter of Maulvi Khadim Ahmad bin Mulla Haider from whom he had two daughters. The elder died unmarried and the younger was the second wife of Maulvi Mujib Ullah bin Maulana Ehsan Ullah. She had several; issues but none survived.

52. Maulana ABDUL WAHAAB: He was the second son of Maulana Abdur Razzaaq of whom he was a pupil and a disciple also.. He became a reputed teacher even during his father's lifetime but after becoming his successor as a spiritual guide, he gave up teaching. Apart from being an intellectual, he was a benevolent

person. After his father's death he went for Hajj and received permission to teach *Hadis* from the eminent scholars of Hejaz. He had deep inclination towards *tasawwuf* (mysticism) and was a disciple of Maulana Abdul Waali but had revived *bait* from his father also. He died on 2nd Muharram, 1321. His *Urs* is held on 20th Safar along with the *urs* of his father. He is the author of the following works: annotations on Mir Qutubi; annotations on Tauzih-i-Talveeh; annotations on Masnawi-i-Maanawi; Hidayat ul Mominin; Esahat uz Zaaleen and pamphlets on Ghausiyat and fateha.

Maulana Abdul Wahaab was married to the daughter of Maulana Zuhoor Ali, son of Mulla Haider from whom he had two sons viz. Maulana Abdur Rauf and Maulana Abdul Bari, and also two daughters. The elder daughter died of cholera in 1304 when she was about to be married. The younger was married to Maulana Abdul Baqi from whom she had several issues but none survived. She died of mouth cancer. Maulana Abdul Wahab's wife died on 13th Zil Hijja, 1324. (For further details Hasrat ul Mustarshid ba WafatulMurshid of Maulana Abdul Bari should be seen.)

53. Maulana ABDUSH SHAKOOR MUHAMMAD ABID: He was the third son of Maulana Abdur Razzaaq . He died young before his father.

54. Maulana ABDUR RAUF bin Maulana Abdul Wahaab: He received education from Maulana Ifham Ullah, Maulana Fazl Ullah and Maulana Abdul Baaqi, but did not get opportunity to teach. For the first time he performed Hajj along with his father. In 1321 he went again along with his family members; and this time he acquired permission to teach *hadis* from different distinguished scholars of Baghdad and Hejaz. During this journey he developed some stomach troubles. After returning India in Shabaan, 1322 he spent Ramazaan in Lucknow and then went to Baansa where he stayed for a month and died on 9th Zi Qadah, 1322. He had permission for

spiritual guidance in different orders and is the author of a pamphlet, Fawaid-i-Uzma.

Maulana Abdur Rauf was married to the daughter of Maulana Sharafat Ullah (sister of Maulana Inayat Ullah, the author of Tazkira-i-Ulema-i-Farangi Mahal) from whom he had several issues but only two survived. The daughter was married to Mufti Muhammad Ayub son of Mufti Muhammad Yusuf. She had two daughters and four sons the youngest of whom is Prof. Mehdi Ansari. The son was Maulana Qutub Uddin Abdul Waali. His description is given on the following pages.

55. Maulana QAYAM UDDIN MUHAMMAD ABDUL BARI:

He was the second son of Maulana Abdul Wahaab and was the last towering personality who maintained the traditions of Farangi Mahal in the field of religious education. He was born on 10th Rabi ul Sani, 1295/14th April, 1878. He learnt the Holy Quran from Hafiz Abdul Wahaab and Hafiz Hatim Ali. After elementary education he pursued the formal course of Dars-i-Nisami. He was a favourite student of his cousin, Maulana Abdul Hai and his brother-in-law, Maulana Abdul Baaqi from whom he read several prescribed books. Apart from them, Maulana Ghulam Ahmad Punjabi and Maulana Ain-ul-Qurraat were also his teachers from whom he read different prescribed books. During his Hajj pilgrimage even during his childhood he was given permission to teach *Hadis* by Saiyid Ali bin Saiyid Tahir and also by Saiyid Amin Rizwan and Saiyid Muhammad Bashli Hariri. He started imparting education even before the completion of his own education. During his Hajj pilgrimage in 1321 he received permission for spiritual guidance under the different Sufistic orders. During this journey Naqeeb-ul Ashraf Saiyid Abdur Rahman Gilani also permitted him to teach *Hadis*. After returning to India, after his elder brother's death he took over the responsibilities of spiritual guidance also. For systematic educational system he established Madrasa-i-

Nizamiyah on 9th Jamadiul Awwal, and this institution existed even after the independence of India. The episodes of Masjid-i-Kanpur and the Balkan War induced him to organize Muslims for political struggle and for that purpose he organized, Khuddam-i-Kaba, Khilafat Committee and Jamiat-ul-Ulema. The Maulana was also amongst the pioneers of Hindu-Muslim unity and in that connection even Gandhiji paid several visits to Farangi Mahal and became his guest. After the up-rising of Ibn-i-Saood and adoption of Wahabi faith, the Maulana formed Khuddam-ul-Harmain. In spite of all these political and social activities his religious and educational activities also continued. In the last years of his life he is said to have been poisoned. He was cured but on 2nd Rajab, 1344/17th January 1926 he had an attack of paralysis on right side and after a short illness of two days he died.

Maulana Abdul Bari is the author of the following books on different subjects:

ILM-I-SARF: Tohfah-ul-Ikhwan ; Hadyatul Khullan; Al Muntakhab; Silsilat-uz-Zahb; Tasheel-us-Sarf; Jameul-Fawa'id; Irteqa-ush Sharaf; Muqaddemat –us-Sarf; Sharah Hidayat-us-Sarf ; Saharah Fusool-I-Akbari;

ILM-UN-NAHV: Noor-us-Sabah Sharah-ul-Misbah ; Hadyatul Tulabah ; Sharah Hidayat-un-Nahv; Hashiya-i-Alfiyah; Tohfatul Ashab; Ainus Sawaab ; Hashiyatun Nafiyah Ala tafrah-tiz Zawiyah; Risala-i-HIKMAT: Risalah fil Hayat il Qadimat-e- wal Jadidah;

MANTIQ: Aitizamul Azhaan ; Sharhaan-e- Leisa Ghaugi ; Taqrib ul Azhaan;

FIQAH: Al Insaf fil Auqaaf ; Ad Durarul Faakhrat liz Zurriyatit Tahera; Al Amalul Maghfoor; Rahmatul Ghafoor; Khair uz Zaad; Al Faiz ur Rahmani; Qurratul Ain; Hayat-i-Ulil Albab;

Al Hazar ; Risala fi Tahqiqil Jizyah; Ihqaq us Sama; Ahsanul Qurbat; Rajm ush Shaitan; Ghaayatul Maamool; Al Qaulul Movayyad; Kashful Haal ; Taan us Sannan ; At Taleequl Mukhtar ; Risala fi Masaelit Taharat; Zabutut Taeneen; Khairud Dua; Al Hirzul Masnoon ; Rahmatul Ummah ; Saraul Jaan ; Fatawa-i-Qayaam ul Millat wad Deen; Taleeqil Azhaar; Al Bayaan ul Musallam fi Tarjumatil Kalamil Mubram fi Naqzil Qaulil Mohkam ; Al Amalul Majoor Bitarjumatil Mabroor fi Raddil Qaulil Mansoor; Al Hajjul Maghfoor bitarjumatis saayil Mashkoor fi Raddil Mazhabil Maasoor ; Mahasin-i- Jamilah (Mashhoor ba Husn-I-Jameelah); Sooqul Eemaan Rasail Mutalliq –I-Zabihai Baqar ; Al Islah

FARAIZ: Kitabul Faraiz; Hashiyah-i-Sirajiyah ; Al Izhaar fi Taurisil Imae Wal Ashar;

KALAM: Ghayat ul Kalam; Zubdatul Faraid; .Kitabul Aqaid; Science wa Kalam (which has thirty-four volumes of which only one was published.)

USOOL-I-FIQAHA: Mulhimul Malakoot Sharh-I- Musallam us Suboot ; Nehayatul Inkishaf fi Darayatil Ikhtelaf; Ejazul Absar Sharhul Manar;

HADIS: AlAasaaarul Muhammadiyah; AlAasaaarul Muttasilah ; Ad Durratul Bahera fil Ahadisil Mutawaterah; Shefaus Sudoor; Rahatul Fuad ; Al Irshad fil Isnad; Al Baqiyaatus Salehat Fil Ahadees-I-Wal Musalsalat; Al Hayakilul Manaviyah fi Shama-ilin Nabaviyah; Arbain Hadis; Aasarul Imamah; Al Arbain uz Zajirah fil Hawadisil Hazirah ; Al Mazhabul Muvayyad Bima Zahaba ilaihi-Ahmad ; Hadyatut Taiba Li Silat-i- Ibn-i-AbiShaiba; Az Zabbo-an- Abi Haneefa Bima Taana Bihi Ibn-i-Qutaiba;

TAFSIR: Faizul Qadir Tafsir-I-Aayat ul Ghafir; Bayanul Quraan; Tafsir-I-Altafur Rahman;

SIYAR: Tanvir us Sahifah; Shahadatul Husain; Tanshitul Muhibbin; Risala fil Wafaat; Risalah fil Meraj; Mukhtasarut Tarikh; Usool ut Tarikh; Al Aasaarul Awwal min Ulema-I-Farangi Mahal; Tohfatul Akhilla; Jalaul Absar; Al Hadyatul Manifah; Al Rehlatul Wafiyah; Al Rehlatul Hejaziyah; Hasratul Mustarshid bi Wesalil Murshid ; Urs-i-Hazrat-i-Bansa; Malfuzat-i-Hazrat-i-Sayyadus Saadaat; Muqaddematut Taaleeq-I-Mukhtar Ala Kitabil Aasaar; Tasheelul Manhaj fi Asma-i-Rijale Kitabil Hujaj; Muqaddama-I-Hashiyah-i-Siyar-i-Saghir wa Siyar-i-Kabir;

SULOOK WA TASAWWUF: Afzalush Shamail; Sabeelur Rishad; Resala-i- An Nasihah; Risalah-i-At Taubah; Nazmul Faraid; Mahasin-i-Yusufi; Hashiyah-i-Fususul Hikam; Risala-i- Azkaar wa Ashghaal.

ADAB: Hashiyah-i-Hamasah; Sharh-i-Qasidah-i-Burdah

Apart from the above he wrote: Hashiyah-I- Shara-h-I-Sullam az Qazi Mubarak; Hashiyah-I-Mir Zahid Risalah; Hashiya-I- Ala Hashiya-I Ghulam Yahya; Hashiyah-I- Sharhe Hidayatul Hikmah etc.

Maulana Abdul Bari married twice. His first wife was the daughter of Munshi Baha Uddin of Kakori. From her he had a son, Muhammad Hafeez Abdul Kafi but the mother and child died in 1316. For the second time he married the daughter of Saiyid Mahfooz Husain Naqvi of Dogawan. From her he had several issues but only two daughters and a son, Maulana Jamal Uddin Abdul Wahab, survived. The eldest daughter was married to her cousin, Maulana Qutub Uddin Abdul Waali and the younger (born in 1328/1910) was married to Hakim Meraj ul Haq, the son of Hakim

Wahajul Haq. She had poetic talents and composed poetry under the pen-name Sughra which was her actual name. Some of her poems were published by her brother, Maulana Jamal Mian. She died issueless in a bad state of mind.

56. Maulana QUTUB UDDIN ABDUL WAALI: He was the only son of Maulana Abdur Rauf and received education from his uncle, Maulana Abdul Bari of whom he was a close associate in political and other activities. Once he was elected President, Avadh Khilafat Committee but after the formation of Khuddam ul Harmain he resigned from that post. After his uncle's death, he became his successor in all fields.

Maulana Qutub Uddin Abdul Waali first married his cousin, the elder daughter of Maulana Abdul Bari but at the age of twenty-three years she died in 1338/1920, leaving behind two sons namely Maulana Muhammad Saeed Abdur Razzaaq and Maulana Muhammad Noor Abdul Ali. The second wife of Maulana Qutub Uddin Abdul Waali was the daughter of Maulana Salamat Ullah. From her he had three issues. The elder son and daughter died early. The youngest surviving son is Maulana Jalal Uddin Abdul Mateen, born on 14th Muharram 1348. At present he is the successor of his father who died in May, 1954.

57. Maulana MUHAMMAD SAEED ABDUR RAZZAAQ: He was the eldest son of Maulana Qutub Uddin Abdul Waali and was born in 1915. He received traditional education during his father's life-time and after his death became his successor. He continued teaching in Madrasa-i-Nizamiyah till the time it existed. After that he spent all his time in spiritual guidance of his disciples. He was a thorough gentleman and had no grudge against any one. In quite young age he was married to the daughter of Maulana Muhammad Ayub but due to temperamental differences it resulted in divorce. Then he married the daughter of Maulvi Abdul Ghaffar of Chatra

from whom he had two daughters. The elder, Sarwat, is married to the son of Mr Noor us Siddiq, a descendant of Malikul Ulema Mulla Haider. The couple is settled in England. They have several children and a daughter has recently been married. The younger daughter, Rifat, is married to Dr Muhammad Arif Siddiqi of Sandila and is living with her husband at Aligarh. They have also children.

Maulana Muhammad Saeed Abdur Razzaaq died on 16th July, 1977.

58. Maulana MUHAMMAD NOOR ABDUL ALI: He was the second son of Maulana Qutub Uddin Abdul Waali. After completing his education he started teaching in Madrasa-I-Nizamiyah. Afterwards he went to Hyderabad for better prospects but returned after sometime. On 16th December 1949 he died leaving behind two daughters and a widow who was the daughter of Shaikh Maqbool Ahmad of Bijnaur. His elder daughter, Talat, is married in Masauli and the couple is settled in England. They have issues. The younger, Nuzhat Fatema, is married to Mr. Abdur Rab of Sandila from whom she has three sons viz, Adnan, Faizan and Noman. Adnan has done M.A. in Persian and is making preparation for Ph.D.

59. Maulana JALAL UDDIN ABDUL MATEEN: He was born on 14th Muharram 1348/1929. He was the youngest son of his father from the second wife. After the death of his elder brother, Muhammad Mian, he became his successor in the spiritual field. He is a Hafiz-i-Quran and after pursuing Dars-i-Nizami in Madrasa-i-Nizamiyah, he passed the different examinations of the Oriental Department of the Lucknow University. For sometime he studied English from the present writer and since then is very close to him. He is a thorough gentleman but is very frank and bold in expressing his thoughts which are somewhat different from the orthodox maulvis. He has a fine taste of Urdu literature and has deep insight in religion and politics.

Maulana Mateen was married in the family of Maulana Zia Uddin of Kakori but till now is issueless.

60. Maulana JAMAL UDDIN ABDUL WAHAB: He was born on December 5, 1919 and after the death of his father, Maulana Abdul Bari was brought up by his cousin and brother-in-law Maulana Qutub Uddin Abdul Waali. He learnt the holy Quran by heart and then completed Dars-i-Nizami from Madrasa-i-Nizamiyah and also passed the oriental examinations of the Lucknow University. He is intelligent and has good poetic taste. He started his literary and political activities from quite young age. He became an active member of the All India Muslim League. In 1946 he was elected member of the Legislative Assembly of Uttar Pradesh. In the same year he purchased the daily Hamdam and became its Chief Editor. During the same period, against the traditions of the family, he started business and took the agency of Esfahani Tea. So long he lived in Farangi Mahal, the place was a center of all sorts of religious, literary and political activities. He had close relations with different classes of people who were his constant visitors at Farangi Mahal. After the division of India he migrated to Pakistan and there also he maintained his religious and political identity. In spite of leaving India, he did not forget Lucknow and till a few years back after every two or three years he used to pay visit to Farangi Mahal. At present, though settled in Pakistan, much of his time is spent in England, Malaysia, Saudi Arabia etc. where his children are settled.

Maulana Jamal Mian was married to the daughter of late Shah Hayat sahib of Rudauli (district Bara Banki) from whom he has four sons and three daughters. The sons are: Ahmad Abdul Bari, Mahmood Jamal, Ahmad Ala Uddin and Moin Uddin Ahmad. Ahmad Abdul Bari is doing his business and met the author of this book in Jeddah Mahmood Jamal is in England and till sometimes back was a Lecturer. Ahmad Ala Uddin is also in England The

youngest, Moin Uddin Ahmad, who is deeply interested in music and fine arts, is living with his father. Among thje daughters, Dr. Farida Fatema received education in medicine and is Professor of Medicine in some university in Malaysia where she resides with her husband in Kolalampur. A few years back when she came to India in connection with her official work, she very kindly paid a visit at my residence also. She has several issues. The second daughter, Amina Fatema, is also married and has several issues. The third, Humaira Fatems hsd completed her medical education. Among the sons, Moin Uddin Ahmad married in 1990 and had a daughter, Fatema Zahra. Being far away from the family at Bangalore, I could not ascertain the latest position of Jamal Mian's family.

(Third Sub-branch of Mullah Muhammad Saeed)

MULLA ABDUL AZIZ AND HIS DESCENDANTS

The second branch of the descendants of Mulla Saeed originated from her younger son, Mulla Abdul Aziz and includes some most illustrious scholars of Farangi Mahal Their description is given as follows:

1. Mulla ABDUL AZIZ bin Mulla Muhammad Saeed: He was a distinguished pupil of his uncle, Mulla Nizam Uddin; and according to his advice, he became a disciple of Mir Saiyid Ismail Bilgrami, a disciple of Saiyid Abdur Razzaaq of Bansa. Apart from being an erudite scholar, he was a grear saintly figure and spent most of his time in prayers. Mulla Nizam Uddin himself appointed him Imam of the mosque of Farangi Mahal.

Mulla Abdul Aziz was married to the daughter of Mufti Murad who lived in mohalla Suthatya and was quite wealthy and had given big dovery to her daughter. The Maulana, however, did not take any benefit from his father-in-law's wealth.. From that lady he had only one son, Mufti Muhammad Yaqoob. It is said that once Mufti

Muhammad Yaqub fell seriously ill and there seemed no chance of recovery. On the request of his father-in-law he paid attention and the son recovered but the father himself became ill and under his own instructions was taken to Kakori where he died on 9th Zi Qadah, 1165/1752. His dead body was brought to Lucknow and was buried in the family graveyard of Bagh Maulvi Anwar sahib

2. Mufti MUHAMMAD YAQOOB: He was educated by Mulla Nizam Uddin and Mulla Hasan and became a very distinguished scholar Even during the life-time of Mulla Nizam Uddin he had the reputation of being a good teacher, having great knowledge of Fiqh; and Raja Newal Rai, the deputy of Nawab Safdarjang, acted only according to his *fatawa* which were considered by the scholars as well by the ordinary people to be most authentic In the last days he became blind but even then the performance of his duties continued At that stage most of his time was spent in prayers and guiding his son, Mufti Ahmad Abur Raham.in the art of *fatwa nawisi*.

Mufti Muhammad Yaqoob was married to the daughter of Maulana Ahmad Abdul Haq from whom he had four sons viz. Maulvi Abdul Quddoos, Maulvi Abul Fazl, Maulvi Abul Karam and Mufti Ahmad Abur Raham; and also three daughters. One of them was married to Mufti Zuhor Ullah *bin* Mulla Muhammad Wali, the second was married to her cousin, Mulla Habib Ullah bin Mulla Muhib Ullah bin Mulla Ahmad Abdul Haq and the third was married to Shaikh Faiyaz Uddin Lakhnawi from whom she had two sons viz. Maulvi Qudrat Ali and Maulvi Wazir Ali whose descendants in future had close matrimonial relations with the members of the Farangi Mahal family.

3. Maulvi ABDUL QUDDOOS: He was the eldest son of Mufti Muhammad Yaqoob and was educated by him and also by Mulla Hasan and Maulana Ghulam Yahya Behari He was a distinguished scholar of his time and had complete knowledge of all the branches

of *munqulaat* and *maaqulaat*. He had great regard for Shah Meena sahib and used to pay frequent visits to his tomb. He himself was a disciple of Maulana Ghulam Yahya Behari, the author of annotations on Risala-i-Mir Zahid. During the reign of Saadat Ali Khan, the post of Mufti was offered to him but he declined and spent the life in poverty. He spent his whole life of more than eighty years in teaching.

Maulvi Abdul Quddoos was married to the daughter of Shaikh Rooh Ullah Balakhi from whom he had a son, Maulvi Abdus Salaam and two daughters one of whom was married to Maulana Muhammad Ahmad son of Maulana Anwar-ul-Haq and the second was married to Shaikh Muhammad Hasan Balakhi *ibn-i-Shaikh* Hidayat Ullah Lukhnawi. From him she had issues. The second wife of Maulana Abdul Quddoos belonged to Safipur. She died issueless.

4. Maulvi ABUL FAZL: He was the second son of Mufti Muhammad Yaqoob and was educated by his elder brother, Maulana Abdul Quddoos. He died early and could not distinguish himself in the field of education. His first wife was the daughter of Shaikh Sami Ullah Balakhi Lukhnawi and the second wife was the daughter of Shaikh Sami Ullah bin Wali Ullah. Both these ladies died issueless. His third wife was an outsider. From her he had a daughter who was married to Shaikh Imam Uddin in the family of Shaikh Ghulam Naqshband.

5. Maulana ABUL KARAM: He was the third son of Mufti Muhammad Yaqoob and was a saintly figure spending most of his time in prayers. He was a perfect scholar but did not take up teaching. He was married to the daughter of Maulana Anwar-ul-Haq from whom he had a son, Maulana Abdul Waali and also a daughter who was married to Maulana Jamal Uddin *bin* Maulana Ala Uddin.

6. Mufti AHMAD ABUR RAHAM: He was the youngest son of Mufti Muhammad Yaqoob and was also educated by him although he read *Fateha-i-Faragh* from his eldest brother, Maulana Abdul Quddoos. He had thorough knowledge of *Fiqh* and acted as Mufti during the reign of Nawab Saadat Ali Khan. In the field of *tasawwuf* he was a disciple of Saiyid Abdullah Baghdadi.

According to Aghsan ul Arbaa, Mufti Abur Raham married twice. From his first wife, who was the sister of Malik Ghulam Husain Balakhi, he had two sons, Maulvi Muhammad Akbar and Mufti Muhammad Asghar, and also a daughter who was married to Maulvi Abdus Salaam bin Maulana Abdul Quddoos. From his second wife, who belonged to Shaikh Siddiqi family of Dugawan, he had only one daughter who was married to Shaikh Abdur Raheem from whom he had two sons viz. Maulvi Abdul Ghafoor and Maulvi Abdul Haleem. The latter died young. Shaikh Muhammad Bashir and Shaikh Muhammad Shahir of Dogawan were the sons of Maulvi Abdul Ghafoor

7. Maulvi ABDUS SALAAM: He completed his education under the guidance of his father, Maulana Abdul Quddoos, but in the prime of his youth he developed psychiatric problems and left home but returned. He left home again and since then nothing is known of him. He was married to the daughter of Maulvi Abur Raham from whom he had a daughter and a son, Maulvi Abdur Raheem. The daughter died un-married. According to mufti Inayat Ullah, the wife of maulana Abdul Wahab used to say that in

Hyderabad she met an old lady who traced his descent from Farangi Mahal family and according to her, her father had come from Farangi Mahal and had married in Hyderabad. In all probabilities he was Maulana Abdus Salaam..

8. Maulana ABDUL WAALI: He was the only son of Maulana Abul Karam. His mother was a daughter of Maulana Anwar-ul-Haq

of whom he became a spiritual successor. He was educated by his maternal uncle, Maulana Noor-ul-Haq. For quite a long time he was engaged in educational pursuits but afterwards he became more inclined towards spiritualism and confined himself only to the teaching of Masnawi-i-Maanavi. The number of his students was enormous and included all the members of the Farangi Mahal family. A major part of his life was spent in extreme poverty but he never complained or begged for help. In his early life, while acting as teacher, he wrote commentaries on different text books. After reaching the age of about ninety years, he died on Shabaa 22, 1279. His *malfuzaat* have been written by Maulana Abdul Ghaffar under the title of *Al Asrarul Aaliyah fi Manaqibul Waaliyah*.

Maulana Abdul Waali was married to the daughter of Maulana Habib Ullah bin Maulana Muhib Ullah but when she could not bear a child, Maulana married a second time a lady of Bara Banki. From her he had several children but only three daughters survived. One of them was married to Maulana Lamaan ul Haq; the second was married to Maulana Raheem Ullah bin Maulana Khalil Ullah; and the third was married to Maulana Ghulam Murtuza bin Maulana Ghulam Zakarya. The first two died issueless but the third had descendands.

9. Maulana MUHAMMAD AKBAR bin Mufti Abur Raham:

He received education from his father and was a disciple of Saiyid Shah Ghulam Ali, the grandson of Shah Abdur Razzaaq of Bansa. Most of his time was spent in prayers and sometimes he was in a state of ecstasy. He was married to the daughter of Mufti Zuhoor Ullah and from her he had a son, Maulvi Amin Ullah, and a daughter who was married to Maulvi Zuhoor Ali.

10. Mufti MUHAMMAD ASGHAR bin Mufti Abur Raham:

He received education from his father and Mulla Mubeen and specialized in *Fiqh* and *Usool-i-Fiqh*, and held the post of Mufti-i-

Adalat. He also wrote commentaries on various text books. He was married to the daughter of Maulana Ala Uddin from whom he had a son and a daughter. She was married to Maulana Abdur Raheem bin Maulana Abdus Salaam. The son was Mufti Muhammad Yusuf who will be described later. Mufti Muhammad Asghar died on 29th Rajab, 1255.

11. Maulana ABDUR RAHEEM bin Maulana Abdus Salaam:

He was educated by his grandfather, Maulana Abdul Quddoos and became a great scholar. After the death of Maulana Abdul Quddoos he became his successor. In his youth he became a psychiatric case, but even in that condition he did not leave his spiritual pursuits. In 1857, during the first War of Independence when people were running away to save their lives, he fully armed, sat in the mosque of Suthatya and started reading the holy Quran. Thinking him to be a rebel, the English soldiers killed him.

His first wife was the daughter of Mufti Muhammad Asghar from whom he had issues but none survived and the lady died issueless. For the second time he married in the family of Gadya, district Bara Banki; and from her he had three sons viz. Maulana Abdul Wahab, Maulana Abdul Ahad Shamshad and Maulana Abdul Aziz.

12. Maulvi AMEEN ULLAH: He was the only son of Maulana Muhammad Akbar. He received education from his uncle, Mufti Muhammad Asghar and also from his mother's father, Mufti Zuhoor Ullah. He was a distinguished scholar and Mufti Zuhoor Ullah had entrusted the duty of writing *Fatawa* to him. He wrote annotations on most of the prescribed books such as Zawahid-i-Salsah, Tauzih-i-Talvih. Shara Waqayah, Hawashiya-i-Sharah Jami, Sharah i. Zabta-i Tahzeeb, and Sharah-i Fusool-i-Akbar are his other works. He died on 29th Jamadi us Sani, 1253/1826. He was married to the daughter of Mulla Wali's granddaughter, from whom he had a son, Maulana Abdul Haleem, the father of Maulana Abdul Hai .

13. Mufti MUHAMMAD YUSUF: He was the son of Mufti Muhammad Asghar and was born in 1223/1808 when his grandfather, Mufti Muhammad Yaqoob was still alive. He was a student of his father but read certain prescribed books from Maulana Noor Ullah and Mufti Zuhoor Ullahs also. He was a man of grand personality and did not leave physical exercise till the end of his life. For quite a long time he was busy in teaching. After the death of his father, he was entrusted with the duties of Darul Ifta. He held this post till the War of Independence of 1857. His house was plundered during this war and his belongings including books were destroyed or taken away. From that time he led a life of poverty. In 1277 his student, Maulana Abdul Haleem son of Maulana Ameen Ullah, left Jaunpur for Hyderabad and got him appointed on that post. In 1283 Maulana Abdul Haleem came to Lucknow to get his son, Maulana Abdul Hai, married to the granddaughter of Mufti Muhammad Yusuf. The latter also came to attend this marriage. Here he fell seriously ill. Maulana Abdul Haleem wanted to take him to Hyderabad but he went back to Jaunpur. In 1285/1868 he went for Hajj and on 19th Zi Qadah he died in Madina

Maulana Muhammad Yusuf married the daughter of Maulana Abdul Wahid, the grandson of Mulla Bahrul Uloom. From her he had a son, Maulvi Abul Jaish Muhammad Mehdi, and two daughters. One of them was married to Maulvi Fasih Ullah and the second was the wife of Maulvi Inaam Ullah. In the spiritual field, he was a disciple of Maulana Anwar-ul-Haq. He wrote *hashiyah* on the Sharah-i Sullam of Mulla Hasan. His other works include Hashiyah-i Sharah Sullam-i Qazi Mubarak, Hashiya-i Shams-i Bazeghah, Takmila-i Hawashi-i Mulla Hasan bar Shams-i-Bazeghah, Hashiya-i-Tabiyat-i-Shefa and Hashiyah-i-Sharah Waqayah. He also wrote notes on Bukhari and Baizavi.

14. Maulvi ABDUL WAHAAB: He was the eldest son of Maulana Abdur Raheem. He received traditional education from

Maulana Muhammah Hamid, son of Maulana Muhammad Ahmad but the extreme poverty forced him to search some job. He passed Law examination and started legal practice at Bansi, district Basti and earned great respect due to his honesty. In his advanced age he learnt the holy Quran by heart. In 1330/1912 he died of cardiac arrest at Bansi. In the field of spiritualism he was a disciple of Maulana Muhammad Hamid. His first wife was the daughter of Maulana Muhammad Ali, son of Malikul Ulema Muhammad Haider. She died leaving behind a daughter who was married to Maulana Fazl-i-Haq bin Maulana Aman ul Haq. Then he married the daughter of Maulvi Husam-ul-Haq bin Maulana Nizam-ul-Haq. After her husband's death, she died issueless in 1340/1921.

15. Maulvi ABDUL AHAD SHAMSHAD, son of Maulana Abdur Raheem: He was born on Safar 22/1266/1849; was educated by Maulana Muhammad Hamid and Maulana Fazl Ullah bin Maulana Niamat Ullah and read *Fateha-l-Faragh* from Maulana Rahmat Ullah. In literature he was a student of Maulana Farooq Chiryakoti. Then he developed interest in Persian and studied the prescribed books from Maulvi Abdul Ghafoor, the son of Mufti Muhammad Asghar's daughter. Having full command on that language, he started composing poetry in Urdu under the pen-name, Shamshad; and in that art he became a pupil of Aaftab ud Daula Qalaq, Aasi Ghazipuri and Saiyid Muhammad Jaafar Husain Kaashif. After the death of Maulana Rahmat Ullah, he became manager of Chashma-i-Rahmat College, Ghazipur and as a successor of Maulana Rahmat Ullah he again paid attention towards teaching but continued composing poetry and became author of three printed divans. Apart from them annotations on *Hadaiq ul Balaghat*, *Hadaiq ul Moijjim*, and *Kunzul Asrar* are his other works. The death of his several children had bad effect on his health. In a state of ill health he returned to Lucknow and died on 25th Zi Qadah, 1335/ 1916. His wife died on 9th Rajab, 1315/1897.

Maulvi Abdul Ahad Shamshad was married on 27th Rajab, 1291/1874 to the daughter of Maulvi Fazl Ullah. From her he had two daughters. The elder one was married to Maulana Azmat Ullah and the younger was the first wife of her cousin, Muhammad Baqa Abdus Salaam. Both these sisters had issues but both of them died before their father who had already lost several sons. Maulana Abdul Ahad had remarried at Ghazipur and from that outsider he had a son and a daughter who survived him. The daughter was married to Mr Qadir Bakhsh of Rasauli from whom she had a daughter and three sons.;.The son's name is Abdul Awwal. He spent his whole life in Ghazipur and only once he came to Lucknow when the present writer had an occasion to see him. No further details about him or his family are available.

16. Maulvi ABDUL AZIZ bin Maulvi Abdur Raheem: He was the youngest of the three brothers. He received education from Maulana Fazl Ullah bin Maulana Niamat Ullah and also from Maulana Abdul Hai and Maulana Abdur Razzaaq. He had thorough knowledge of Persian also. After completing education he paid attention towards teaching and other literary pursuits. Besides being a scholar, he was also a saintly figure and was a disciple of Maulana Abdur Razzaaq. During his youth, for quite a long time he was in service in Faizabad and Gohda districts. After returning back to Lucknow he became a teacher in Colvin College and on that post he served till death. During the same period he also served in Madrasa-i-Nizamitah. As a hobby he had also studied medicine but never practiced. At the end of 1333/1918 he became a patient of oedema (*isteskha*) and died on 25th Safar 1338/1919.

Maulana Abdul Aziz married to the daughter of Maulana Samsaam ul Haq on 27th Zil Hijja 1294/1877. She died two years after her husband's death. They had three sons viz Maulvi Abdus Salam Muhammad Baqa, Mufti Abdul Qaiyoom Muhammad Qaim and Mufti Abdul Qasadir.,and also a daughter who was married to

Maulama Salamat Ullah. This daughter who was first cousin of the grandmother of the present .writer, was extremely loveable lady. In her advanced age she had gone blind and was unable to walk but in that condition also, she almost dragged herself to visit the house and children of her Baji (the elder sister) .

17. Maulana ABDUL HALEEM: He was the only son of Maulana Amin Ullah and was born on 21st Shabaan, 1239/1823. After learning the Holy Quran by heart, he received the traditional education from his father, Mufti Zuhoor Ullah, Mufti Muhammad Asghar, Mufti Muhammad Yusuf and Maulana Niamat Ullah *bin* Mulla Noor Ullah. Apart from them, he learnt *Hadis* from Mirza Hasan Ali Muhaddis and Maulana Husain Ahmad Muhaddis and became a full fledge scholar at the age of sixteen years. Since then he started teaching and spent his whole life in that profession. At first he took classes at Farangi Mahal. Then he joined the *madrasa* of Nawab Zulfiqar-ud-Daula at Banda. After serving there for nine years, he joined the *madrasa* of Haji Imam Bakhsh at Jaunpur and thereafter he went to Hyderabad and became a teacher in the *madrasa* established by the Government. In 1279/. 1862 he, with his entire family, went for Hajj pilgrimage and there from the teachers of *Hadis*, he received permission to teach that branch of knowledge. After returning to Hyderabad he joined Judicial Service. In Jamadi ua Aakhir 1283/1866, he came back home to get his son married. A year after he returned to Hyderabad but his health started failing. He became a patient of Tuberculosis and died on 29th of Shaban, 1285/1868. The chronogram indicating the year of his death is . He was a disciple of Maulana Abdul Waali and had taught innumerable students. He is the author of quite a large number of books which are:

(1) Risala fil Isharate Bis Sabbabah-I fit Tashahud (2) Hashiya-I Sharah ul Aqaidil Jalali al Musammah-I Behallil Maaqid (3) Nazm ud Durar fi Silke Shaqqil Qamar (4) Imaanun Nazar Lebasarate

Shaqqil Qamar (5) At Tahliyah Sharhut Taswiyah (6) Noorul Eemaan fi Aasaar-I Habirir Rahman (7) Al Imla fi Tahqiqid Dua (8) Eedadul Masabih fit Tarveeh (9) Ghayatul Kalaam fi Bayanil Helale Wal Haraam (10) Khairul Kalam fi Masailis Seyaam (11) Al Qaulul Hasan fima Yataalaqu bin Nawafil-I was Sunan (12) Umdattut Tahrir fi Masailil Laune wal Libaas-IL HAREER (13) Asseqayah Sharahul Hidayah (14) Qamrul Aqmar Hashiya-I Noorul Anwar (15) Risalah fi Ahwal-e Rehlate Ilal Harmain (16) Attaliquil Fazil fi Masalatil Tohril Matakhallil (17) Risalae fi Tarajime Ulemae Hind (18) RisalaJammae Fatawa (19) At Tahqiqatul Marziyah be Halle Hashiyatiz Zahidyyah alar Risalatil Qutbiyah (20) Al Qaul ul Aslam Lehalle Sharahis Sullam (21) Al Aqwal ul Arbaah (22) Kashful Makhtoom Le Halle Hashiyat-I Bahrul Uloom (23) Al Qaulul Muheet fima Yataallaqo bil Jalil Muallife wal Basit (24) Mainul Ghaiseen fi Raddil Mughaliteen (25) Al AAIZAHAT Lemabhasil Mukhtalataat (26) Kashful ISHTEBAH Lehalle Hamdullah (27) Al Baynul Ajbee fi Sharah e Zaabtatit Tahzeeb (28) Kashif uz Zulmah fi Bayan e Aqsamil Hikmah (29) Al Irfan (30) Hashiyatun Nafeesi Sharh-I Mujiz ut Tib (31) Al Hashiyah Ala Hashiyatil Qadimatid Dawwaniyah (32) Sharah- i Sharahit Tajrid Lil Qaushaji (33) Hashiyah-I Badeul Meezan (34) Hashiyah-I Al Misbah .

(Details of life and works of Maulana Abdul Haleem can be seen in the introduction of Seayah was UmdatueReyayah an Hasratul Aalam Be Wafaat-I Marjeil Aalam, the work of his reputed son, Maulana Abdul Hai.) Maulana Abdul Haleem was married to the eldest daughter of Maulana Zuhoor Ali ibn-i- Malikul Ulema Mulla Haider from whom he had only one son, Maulana Abul Hasanat Muhammad Abdul Hai whose description follows:

18. Maulana Hafiz ABUL HASAANAT MUHAMMAD ABDUL HAI: After Mulla Bahrul Uloom he was the most illustrious literary and religious figure of Farangi Mahal. Had the untimely death not cut short the period of his life only at the age of thirty-nine years, he

would have surpassed even some of the greatest Islamic scholars of all the times.

He was born in Banda on 26th Zi Qadah, 1264/1847 Maulana Fasi Ullah has mentioned it as 1265 and composed the chronogram) After learning the Holy Quran by heart, except the books of Geometry which he read from his father's maternal uncle, Maulana Niamat Ullah, he studied elementary Mathematics and also Persian from Maulvi Khadim Husain. Later, he studied all the prescribed books from his father. Till the death of his father he stayed in Hyderabad but thereafter in spite of his father's post having been offered to him, he returned to Lucknow and engaged himself in literary pursuits. His excessive strain had adverse effect on his health and he became a patient of epilepsy (*sarah*) On 29th Rabiul Awwal, 26th Dec-1886 in the day he attended a function in the family but at night he had three attacks of the disease and died. (For the details of the Maulana's life, 'Hasratul Fuhood bi Naibur Rasool' of Maulana Abdul Baqi and 'Sarapa-i Gham' of Maulana Abdul Hameed may be seen. In 'Tazkira-i-Ulema-i-Farangi Mahal' and some of Maulana's own works also some details are available.) The number of Maulana's students is large and they include the names of some of the greatest scholars of their time of both Shia and Sunni sects. He is the author of a very large number of books and those enumerated in 'Tazkira-i-Ulema-i-Farangi Mahal' are as follows: (1) Tibyan (2) Takmilatul Meezaan (3) Sharah Takmilatul Meezaan (4) Imtehanut Tolaba fis Sighili Mushkilah (5) Chahaar Gul (6) Ezalatul Jamd An Eraab- i- Akmal -i- Hamd (7) Khairul Kalaam fi Tasheeh-i- Kalaamul Mulook-i-Mulookul Kalaam (8) Al Hadyatul Mukhtariyah fi Sharah ar Risalatal Azadiyah (9) Hidayatul Vara ila Lavail Huda (10) Misbah ud Duja fi Lavail Huda (11) Noorul Huda (12) Alamul Huda Lehamlate Lawail Huda (13) At Taleequl Ajeeb Le Halle Hashiyatul Jalaal Alat Tahzeeb (14) Hallul Mughlaq fi Bahsil Majhool-I Mutlaq (15) Hashiyah-i Sharah Tahzeeb-i Abdullah Yazdi (16) Hashiyah-i Mir Zahid Rasala-i Sharah-i Risala-i Qutbiyah (17) Hashiyah-i Mir

Zahid Mulla Jalal (18) Hashiyah-I Badeul Meezaan (19) Hashiya-i
 Risala-i Qutbiyah (20) Al Kalaamul Mateen fi Tahriril Buraheen (21)
 Muyassir Aseer fi Mabhasil Musannati bit Takrir (22) Al Efadatul
 Khateerah bi Bahsi Sabai Ar-I Shairah (23) Dafaal Kilal an Tullab-i
 Taleqaat-il Kamal (24) Taleeqatul Hamael Ala Hawashiyahuz Zahid
 Ala Sharah al Hayakil (25) Al Maarif hashiyah-I Sharah as Muaqif
 (26) Hashiyah-i- Sadra (27) Hashiyah-i- Meebzi (28) Hashiyah-i-
 Shams-i- Baazeghah (29) Hashiyah-i- Mowajjis (30) Takmilah-i
 Hashiyah-i Nafeesi (31) Al Fawaid Al Bahya fi Tarajimil Hanafiyah
 (32) At Taleeqat us Sanaeyah Hashiyatil Fawaid-i-bahiyah (33)
 Tarabul Amasil fi Tazkiratul Awail (34) Al Anaseebul Aufar fi
 Tarajim-i-Ulema-i- Meaatah as Salisata Ashar (35) Khairil Amal
 fi Tarajim-i-Ulema-i-Farangi Mahal (36) Farhatul Mudarriseen bi
 Zikr-i-Muallifat wal Muallifin (37) Al Nafeul Kabir Leman yu Taleal
 Jameas Saghir (38) Muzayyelatud ud Darayat le Muqaddematil
 Hidayah (39) Muqaddematal Seyah (40) Muqaddemati Hidayah
 (41) Muqaddema-i-Umdatur Reayah 942) Muqaddematut Ta;leeqal
 Mumajjad (43) Ebrazul Ghai Al Waqe fi Shirail-Ari (44) Tazkiratur
 Rashid be radde e Tabsirat EN Naqid (45) Hasratul Aalim be Wafaat-I
 Marje il Aalam (46) Tabaqat al Hanafiyah (47) Tabsiratul Basair fi
 Ahwalil Awakhir (48) SHIFAEL-AI fi Helal-i-Khairish Shuhoor (49)
 Al Qaulul Mansoor Alal QAULUL MANSHOOR (50) Al Falakud
 Dawwar fi Mayalaallaqo be Ruratul Helal bil Nehar (51) Al Ajwehatul
 Fazelah lil ASELATIL- Ashraat-i-Kamilah (52) Al Kalaamul Jaleel fi
 ma Yataallaqo bil Mindeel (53) Tohfatul NUBULA fi Jamaatin Nisa
 (54) Al Ifsah ann Shahadatil Marat I filal Irza (55) Quwattul MUGH
 TADEEN be Fathil Muqtadeen (56) Al Falakul Mashhoon fi Intefalil
 Rahin i wal Murtahin I bil Marhoon (57) Tohfatul Tulaba fi Masehl
 Ruqaba (58) Tohfatul Kamala (59) Nuzhatul Fikr fi Subhat i Zikr
 (60) Alnafhat be TAHSHIYAT in Nuzhat (61) Sibhatul Fikr fil Jehr
 bil Zikr (62) Khairul Khabar fi Azan-i- Khairil Bashar (63) Al Hashasa
 be Naqzil Wuzooi bil Qahqaha (64) RAFAUS Satar an Idkhalil
 Mayyati wa Taujih-i- Ilal Qiblati fil Qabr (65) Ghayatul Maqaal fi ma
 YATAALLAH bil Niyal (66) Zafarul Anfal Hashiyah-i-Ghayatul Maqaal

(67) Efadatul Khair fil Isteyakil Besewakil Ghair (68) At Tahqiqul Ajeeb fit TasveeV (69) Ahkaamul Qantara fil Ahkamil Basmilah (70) Al Qaulul Ashraf fil Fateh Anil Mushaf (71) Tohfatul Akhyar fi Ahyai Sunnat-i- Sayyadil Abraar (72) Nukhbatul Anzaar Hashiyah-i-Tohfatul Akhyaar (73) Imamul Kalam fi Qiraat-i-KHALFIL Imam (74) Ghaisul Ghamam (75) Zajr o Arbabi Rayyan An Sharbid Dukhaan (76) Tarvehul Jenan be Tashrih-i- Hukm-i- Sharbid Dukhan (77) RAOUHUL Ikhwaan Amma Ahda Soohai fi Jummat-i-Aakhir-i-Rmazan (78) Aakamun Nafais fi Ada e Azkar e be Lisanil Fars (79) Al Insaf fi Hukmil Aiketaf (80) Eqamatul Hujjat Ala Annal Iksara fit Taabbude Laisa BIBIDAH (81) Tazveeril Falak fi Husolil Jamaate bil Jinne wal Malak (82) Al Qaulul Jazim fi Suqoot il Hadde be Nikahil MAHARIM (83) Hidayatul Mughtadeen fi Fathil Muqtadeen (84) Ar Rafao wat Takmeel fil Jarh-i-wat Tadeel (85) NAFAUL Mufti was Sael be Lammae Mutafarriqaatil Masail (86) HUSNUL Vilayah (87) Umdatur Reayah fi HASHIYASharahil Waqayah (88) As Seayah fi Kashf-i- Mafi Sharahil Waqayah (89) Hashiya-i- Jame Sagheer (90) Hashiyah -i- Hidayah (Vol. I) (91) Hashiyah-i-Sharifayah (92) Hashiyah-i- Tauzih-i-Talveeh (93) Hashiyah-i-Sharah-i- Aqaid-i-Nasafi (94) Hashiyah-i-Khayali (95) At Talequl Mumajjad Moattai Imam Muhammad (96) Al Aasaaral MARFUAH fi Zikril Ahadeesil Mauzooah (97) Hashiyah-i-Hisn-i-Haseen (98) Zafarul Amani fi Sharah-i-Mukhtasaril Jaurani (99) Al Aayaatul Bayyanat al Wujood il Ambiyai fit Tabaqat (100) Al Lataeful Mustahsana be Jamae Khutub-I Shuhooris Sanah (101) Zajrun Naas ala Inkar-i-Asar-i-Ibn-i-Abbas (102) DAAFEUL Waswas fi Asar-i- Ibn-i-Abbas (103) Al Kalaamul Mubram fi Naqsi Qaulil Mahkam (104) Al Kalamul Mabroor fi Raddil Qaulil Mansoor (105) As Sayul Mashkoor fi Raddil Mazhabil Masoor (106) Umdatun Nasaih (107) Zajrush Shubban-i-Washshibah an Irtekabil Ghibah (108) Jamaul Ghurar fi Radde Nasarid Durar (109) Tohfatus Siqaat fi Tafasilil Lughat.

Among these the following four, which are on different subjects, are so important that had Maulana not written any other book,

they were sufficient to make him immortal. They are: Misbahud Duja, which is a detailed commentary on Hashiyah-i-Ghulam Yahya bar Mir Zahid, a treatise on logic. The second one is Seayah, which unfortunately remained incomplete. The third is At Taleequl MuMAJJad, which is a detailed commentary on Imam Muhammad's Moatta. The fourth one is Zafarul Amani, which is a book on Usool-i-Hadees, which although is a sharah of the Risala of Saiyid Shareef, but is in itself a complete work.

Maulana Abdul Hai was married in 1283 to RASHEEDAH, the daughter of Maulana Mehdi *bin-i-* Mufti Muhammad Yusuf. From her he had several issues but only one daughter survived who was married to Maulana Muhammad Yusuf *ibn-i-* Maulvi Muhammad Qasim *ibn-i-* Maulana Mehdi, son of Mufti Muhammad Yusuf.

19. Maulana ABUL JAISH MUHAMMAD MEHDI: He was the only son of Mufti Muhammad Yusuf. He pursued the entire Dars-i-Nizami from his father. For quite a long time he acted as Mufti in place of his father. He was made incharge of Registration Department by the Government. In 1302/1884 he drowned in Faizabad. He was married to the daughter of Maulana Abdul Hakeem from whom he had two sons, Muhammad Qasim and Abu Muhammad, and also two daughters. The elder was married to Maulana Abdul Hai. She died in 1308 in Macca. The second was married to Maulana Abdul Khaliq, a son of Maulana Abdul Hakeem.

20. Maulana MUHAMMAD QASIM *ibn-i-* Maulana Muhammad Mehdi: He was a grandson of Mufti Muhammad Yusuf from whom he received education also. In connection with service he went to Hyderabad and there he was married to the daughter of Maulana Zuhoor Ali. From her he had several issues but only one, Maulana Muhammad Yusuf, survived. Maulana Qasim's wife died on 29th Rabi-us Sani, 1288/ 1871 at the time of child birth. He married again in Hyderabad. From that wife also he had issues but their details

are not known. Mostly he lived in Hyderabad but in the last days of his life he returned to Lucknow where he died in 1333/1914.

21. Maulvi ABU MUHAMMAD *ibn-i-* Maulvi Muhammad Mehdi: Neither he pursued Dars-i-Nizami nor married. In connection with service, mostly he lived outside Lucknow. He died in 1335 / 1916 somewhere outside Lucknow.

22. Maulvi MUHAMMAD YUSUF *ibn-i-* Maulvi Muhammad Qasim: He was born in 1288 / 1871. He studied elementary books from Maulana Abdul Hai and completed his education under the guidance of Maulana Hafeez Ullah of Aligarh and Maulana Ainul Quzzaat.. After the establishment of Madrasa-i-Nizamiyah, he was also among its teachers. He founded Matbai Yusufi from which quite a large number of religious books were published. He was a patient of diabetes. In 1343 he had a small wound in his leg which resulted in his death in 1344 /1924. He was a disciple of Maulana Abdur Razaaq and was married to the only daughter of Maulana Abdul Hai on 9th Rabi us Saani 1305/1887. From her he had three sons viz. Maulvi Abur Raham Muhammad Ayub, Maulvi Abul Karam Muhammad Yunus, and Maulvi Abul Fazl Muhammad Idris. Maulvi Muhammad Yunus died during the life-time of his father.

23. Maulvi ABDUS SALAAM MUHAMMAD BAQA *ibn-i-* Maulvi Abdul Aziz *ibn-i* Maulvi Abdur Raheem: He was born on 2nd Zil Hijja 1302 / 1884. He read the books of middle standard of Dars-i-Nizami from Maulana Abdul Bari, his father Maulana Abdul Aziz and Maulana Azmat Ullah. Then he passed Entrance Examination and joined Government service in the Agriculture Department. He was a cool tempered and thorough gentleman and was deeply inclined towards religion and was a disciple of Maulana Abdul Bari. In 1939 he retired from service from Sultanpur. Then he was appointed Director of Agriculture in Rampur State but left the job after sometime. He spent the remaining period of his life in

Lucknow where he died in 1968. His first wife was his cousin, the daughter of Maulana Abdul Ahad Shamshad, who leaving behind a daughter died in 1330 /1911. For the second time he married the daughter of Maulvi Saeed Uddin of Kakori with whom he had six sons viz. Hakim Muhammad Hayat Abdur Raheem; Mr Muhammad Anis Abdur Rahmaan; Mr Muhammad Shahab Abdul Momin; Mr Muhammad Masood Abdul Aziz; Mr Muhammad Mahmood Abdul Lateef; and Mr Muhammad Aafaq Abdul Basit. His last two issues were daughters, Asifa nad Suraiya. The eldest daughter of Maulvi Muhammad Baqa was married to Maulana Izzat Ullah, son of Maulana Azmat Ullah, from whom she had a daughter, Rafia and two son Mr Ismat Ullah and Mr Irfat Ullah She died in 1983 and all her three issues have also died. The elder daughter from the second wife was married to Mr Fareed Uddin Alavi and along with her family is in Pakistan. The younger, Suraiya, was married to Saiyid Wahid Ali Kirmani of Deva Shareef. He was an officer in the U.P. Civil Secretariat and retired from the post of Joint Secretary in 1992. She has a daughter, Farah, and two sons, Zafar and Sohaib. Both the sons are officers in Army. All the three children are now married and each of them has a son at present.

24. Maulana Muftu ABDUL QAIYOOM MUHAMMAD QAIM:

He was the second son of Maulanas Abdul Aziz and a student of Maulana Abdul Bari although he benefited himself from the erudition of Maulana Abdul Baqi, Maulana Abdul Aziz and Maulana Azmat Ullah and some others also. Throughout he was a class fellow of Mufti Inayat Ullah, the author of Tazkira-i-Ulema-i-Farangi Mahal. He started imparting education from Madrasa-i-Nizamiyah. Then he went to Jaunpur and became Afsar Mudarris in Madrasa-i-Hanafiyah. He led a very respectable life at Jaunpur. In his old age he came back to Lucknow and after the death of his younger brother, Mufti Abdul Qaadir, took over the responsibilities of Mufti-i-Farangi Mahal. He was married to the sister of Mr Siddiq Ahmad Ansari of Siddhore, district Bara Banki but died issueless in 1977.

He has written two volumes of *Hashiyah* on Mukhtasarul Maani. He also wrote a book of logic and has explained certain portions of Fusool –i- Akbari.

25. Maulana Mufti ABDUL QAADIR *ibn-i-Masulana* Abdul Aziz: He was born on 3rd Janadiul Aakhir, 1314. He received education in Madrasa-i-Nizamiyah and was a favourite student of Maulana Abdul Bari. He started imparting education from Madrasa-i-Nizamiyah. He was also appointed teacher of Theology in Colvin College, Lucknow. Besides all this busyness he he also acted as Mufti-i-Farangi Mahal. He was a man of amiable manners and sweet disposition. He married the daughter of Maulana Nasir-ul-Haq but had no issue from her. He died of liver cancer in 1959. A collection of his *fatawa* was published by Mufti Muhammad Reza Ansari.

26. Hakeem MUHAMMAD HAYAT ABDUR RAHEEM: He was the eldest son of Maulvi Muhammad Baqa. He received early education in Madrasa-i-Nizamiyah under the guardianship of his uncle, Mufti Abdul Qadir who had adopted him as his son. Then he learnt Medicine under the Unani system. He joined Government service. While going to see his son, Anas, who was admitted in the Medical College hospital at Lucknow, he met an accident, resulting in head injury, and died in 1973. He married the sister of Shaikh Siraj Uddin of Bijnaur from whom he had five daughters and two sons, Mr Muhammad Anas and Mr Abdul Qadir Ghaus. His eldest daughter, Haresa is serving as a teacher in Masauli and is still unmarried. The second, Akhtar, was married to Saiyid Ghulam Saiyadain Jafri from who she had two sons, Misbah Jafri and Mansoor Hasan Jafri, and four daughters, Taiyaba, Saba, Najiya, and Maryam. One of the sons of Akhtar died recently. The third daughter of Muhammad Hayat sahib, Anwar, was married to Saiyid Muhammad Salman of Chatra from whom she has a son, Muhammad Ashhad and a daughter, Saman Fatema. Hayat sahib's

fourth daughter, Rana Aisha, is the wife of Mr Salah Uddin Siddiqi of Bijnaur and the fifth , Farhana, is the wife of Mr Muhammad Iqtedarul Hasan of Bhitauli.. She has three sons, Muhammad Asad, Abdul Ahad, and Muhammad Fahad.

27. Mr.MUHAMMAD ANAS ANSARI: He is the elder son of Hakim Muhammad Hayat and was born on 27th January, 1953, and was educated at the Lucknow University from where he took M.Sc.degree with distinctions He joined the Salt Department of Government of India and at present is posted in Ahmadabad as Joint Commissioner of that Department. He is a man of charming habits and great determination and even the recent horrible roits in Gujrat could not intimidate him to leave Ahmadabad even for a few days. He married Aamena, the daughter of Saiyid Sajid Ali and had a son, Adnan, and a daughter, Uraiba Fatema.

28. Mr. ABDUL QAADIR GH AUS: He is the second son of Hakeem Hayat sahib and was born on 11th Rabius Saani, 1381/ 1961. He completed his education and joined his first service as a representative of a medical firm. He married Hajera of Rudauli and is father of a daughter, Samrah Fatema.

29. Mr MUHAMMAD ANIS ABDUR RAHMAAN: He was the second son of Maulana Muhammad Baqa and was borm in 1918. He received his early education in Varanasi, Jaunpir, Pratapgarh and Sultapur where his father was posted from time to time. He passed Intermediate examination from Lucknow Christian College and joined Fisheries Department. Subsequently he joined Co-operative Department from which he retired in 1980.. He died on 1st October, 1994. Mr Abdurs Rahmaan remained active throughout his life . He devoted much of his time in serving others. He married the eldest daughter of Maulana Muhammad Ayub from whom he had two daughters and two sons. She died on 11th February, 1968. The eldest daughter of Mr Abdur Rahmaan was married to Mr

Tahsin Ali Abbasi alias Waris mian of Kakori. He died in May 1999 leaving behind no issue. The younger daughter is married to Mr Taj Uddin Alavi, son of Mr Ehtesham Uddin Alvi of Kakori and has two sons and three daughters.

30. Mr. MUHAMMAD AZIZ ANSARI: He is the eldest son of Mr. Abdur Rahmaan and was born on 21st January 1950. After completing his education he migrated to Pakistan and is in service there. He has married a Muhajir lady of a Saiyid family named Shahnaz. They have a son, Abdul Ahad, and two daughters.

31. Mr MUHAMMAD NAFES ABDUL WAALI: He is the youngest son of Mr. Abdur Rahmaan and after completing education is serving in the U.P. Nirman Nigam. He is married the daughter of Mr. Mazkoo Ahmad Farooqi of Laharpur and has a son, Muhammad Anees Abdul Waali and a daughter, Amina.

32. Mr MUHAMMAD SHAHAB ABDUL MUNIM: He is the third son of Maulana Muhammad Baqa. After taking B.Sc. degree in Agriculture from Kanpur, he migrated to Pakistan and held a good post in the Agriculture Department there. He died on 18th September, 1976. Mr Shahab married Ashraf Banu, daughter of Mr Ali Akhtar Abbasi, the youngest son-in-law of Maulana Naseerul Haq. From her he had three sons, Shahryar (Jami), Bakhtyar (Bazmi), and Isfandiyar. The eldest was serving in Pakistan Navy; the second one is a doctor; and the third one is an engineer. The daughters are also married, the younger one being the wife of Mr Anwar Hashim, son of Maulana Hashim Mian.

33. Mr. MUHAMMAD MASOOD ABDUL AZIZ: He is the fourth son of Maulvi Muhammad Baqa sahib. After passing Intermediate examination, he joined U.P. Civil Secretariat as a stenographer. Subsequently he graduated in 1963 from Shia College, Lucknow, a constituent college of the Lucknow University, where the present writer was teaching at that time and took some of his classes also.

He retired in 1989 and since then is leading almost a secluded life. He married the daughter of Mr. Vakil Uddin Qidwai of Bijnaur from whom he has a son and three daughters. The eldest daughter Shahani, is married to Mr Tariq Qidwai, the son of Mr Abrar Ahmad Qidwai of Dadra. From him she has two daughters, Fatema and Juhi. The second, Hina, is married to Mr Muhammad Faiq, son of Mufti Muhammad Reza. The youngest, Tahmina, is married to Mr Iftekhar Hashim, son of Maulana Hashim. All the three have issues who will be described at proper places. Mr Masood's son, Mr Saad Abdullah, alias Urfi, is serving in Dubai. He married the daughter of Mr Shahid Ali Qidwai in 1988 and has a son, Zuhhad Abdullah and a daughter, Madeha.

34. Mr MUHAMMAD MAHMOOD ABDUL LATEEF: He was the fifth son of Maulana Muhammad Baqa. He could not complete his education and migrated to Pakistan. He married a Sindhi lady from whom he had a son, Raihan, and also two daughters, Subuhi and Zahra. He died in 1990.

35. Mr MUHAMMAD AAFAQ ABDUL BASIT: He is the youngest sixth son of Maulana Muhammad Baqa. He was educated at Lucknow and joined the Agriculture Deptt. of the Government. from where he retired and died on 24th November, 2003.. Mr Aafaq married the daughter of Master Asrar Ahmad Abbasi of Kakori who once was a colleague of the present writer. From her he has a son, Muhammad Saeed, and a daughter, Sanat. Saeed married the daughter of Mr Abdul Hakeem Faridi of Biswan. The daughter after receiving education has been married on 27th December, 2003..

35. Maulvu MUHAMMAD AYUB *ibn-i* Mufti Muhammad Yusuf bin-i- Maulvi Muhammad Qasim *bin-i*-Maulvi Muhammad Mehdi *bin-i*-Mufti Muhammad Yusuf *bin-i*-Mufti Muhammad Asghar: He received education in Madrasa-i-Nizamiyah and for sometime he also served there; and during this period he started writing

Hashiyah-i-Sanin-i-Abi Daood and Takmila-i-Umdatur Reayah but it is not known whether he completed them or not. He also compiled Majmua-i-Fatawa . He was the eldest son of Maulana Abdul Hai's only daughter and was son-in-law of Maulana Abdur Raoof *ibn-i-Maulana Abdul Wahaab* From her he had two daughters and four sons. The eldest daughter was first married to her cousin, the eldest son of Maulana Qutub Uddin Abdul Waali, but it resulted in divorce. She then married Mr Abdur Rahmaan, son of Maulana Muhammad Baqa. (They have already been described) The youngest daughter, Sajeda, who died on 31st December 2002 was quite educated. She did not marry and lived with her sister-in-law, the widow of Mr Muhammad Yaqub, in the residence of Maulana Abdul Hai, known as Nai Haveli. Maulana Ayub died on 10th Ramazan, 1393 / 7th October, 1972. when his eldest son, Mr Ahmad Abdul Hai, while going to Pakistan from Bangla Desh, had also come to Lucknow for a few days.

36. Mr AHMAD ABDUL HAI: He was the eldest son of Maulana Muhammad Ayub. He was born in 1915 and received education in Govt. Jubilee Inter College and after the division of India went to East Pakistan . After the independence of Bangla Desh he came to Lucknow and after living here for a few months, he went to Pakistan and died there on 6th Rajab, 1404/ 10th April 1984. He married the daughter of Iqtedar Ahmad sahib in 1946 from whom he had three sons viz. Muhammad Yusuf (born in 1951), Noor Udin Muhammad Sulaiman (born in April, 1956) and Muhammad Khalil Abdul Hai alias Khawar (born in 1958) and three daughters, Bushra, Sughra (b. 1957) and Zahra (b. 1959) The eldest daughter was married among the relatives. The youngest son, Khawar died on October 23, 1983. Latest position of the family is not known.

37. Mr MUHAMMAD ASGHAR ANSARI: He was the second son of Maulana Ayub and was born in 1919 and was educated at Govt. Jubilee Inter College and the Lucknow University; and at one

stage became class fellow of the present writer. For sometime he lived in Hyderabad and after the creation of Pakistan, went there and adopted the legal profession at Karachi. While at Hyderabad, he married Farida Begam, daughter of Mr Saadat Hasan, son of Mashood Yar Jang, who originally belonged to Allahabad.. From her, he has three sons and a daughter. The eldest son is Muhammad Yunus alias Akbar, the second is Abu Tarab Muhammad Haider and the youngest is Muhammad Anwar (b.1965) The daughter Qamar, was born in 1958. All are married and well settled. Mr Asghar Ansari and Maulana Jamal Mian are, at present, the eldest members of the entire Farangi Mahal clan.

38. Mr. MUHAMMAD YAQOOB: He was the third son of Maulana Muhammad Ayub and was born in 1921. In early classes he was a class fellow of this writer. He could not, however, pull on with his education and for quite a long time he was in private service. At the fag end of his life his hip bone broke and he died in 19 . He was a thorough gentleman and was very close to this writer although he was more than three years older to him. He was married to the daughter of Mr Sami Ullah Ansari of Siddhore in district Bara Banki and from her he had only one daughter, Sabiha. In 1978 Sabiha was married to Mr Muhammad Shaiq, son of Mufti Muhammad Reza Ansari. From him she has three daughters and a son. The last was a posthumous child. After the death of Mr Shaiq, Sabiha is living in his house. Her eldest daughter has been married in Allahabad.

39. Dr. MUHAMMAD MEHDI ANSARI, the 4th son of Maulana Ayub: He was born in May, 1924. He received early education in Madrasa-i-Nizamiyah and then for further education he went to Madina and from there proceeded to Egypt for highest education in Jameai Azhar. There he was awarded a doctorate. After returning to India, he joined the Aligarh Muslim University from where he retired as a Professor of Arabic in circa 1990. He, like his two elder

brothers, is a close friend of this writer with whom he is almost of the same age. In the Farangi Mahal family he is the second recipient of the Certificate of Honour awarded by the President of India to the eminent scholars, the first one being the present writer. He married in a respectable family of Aligarh and his wife Saida Begam is the elder sister of Dr Khwaja Shamim who for sometime officiated as Vice-Chancellor of the Aligarh University. They have only one son, Fareed Mehdi(b.1964) He completed education from the Engineering College of the Aligarh University and at present is serving in the same college. He married the grand daughter of Mr Maarooof Alvi ,the son-in-law of Maulana Muhammad Aslam. They have a son.

40. Maulana MUHAMMAD YUNIUS bin Mufti Muhammad Yusuf bin Maulvi Muhammad Qasim : He was educated in Madrasa-i-Nizamiyah from where he received the degrees of Maulvi and Maulana. He also learnt English of his own. He was very intelligent and it was expected that he would revive the intellectual tradition of his maternal grandfather, Maulana Abdul Hai but the early death finished all such hopes. He was appointed teacher of Tafseer in the Osmaniya University but only after a short time he suffered from cough and fever. In the same condition he returned to Lucknow and died on the same date in Rabiul Awal on which his grand father had died., The year of his death was 1341 / 1922. He is the author of several books. Among them there was a pamphlet on Khilafat. He wrote a research article in which he had raised objections on some of the logical theories. A translation work, Roohul Ijtemah, and a book on Ibn-i-Rushd, are his other works which have been published from Darul Musannifeen, Azamgarh. During the period of his teaching he also wrote notes on Tafseer. He died a bachelor and is buried by the side of his reputed grandfather.

41. Maulvi MUHAMMAD IDRIS: He was the third son of Mufti Muhammad Yusuf and received education in Madrasa-i-Nizamiyah

from where he got the degrees of Maulvi and Maulana. Thereafter he studied medicine in Takmeelut Tib College He also passed Fazil examination of the Punjab University and Entrance examination under the modern educational system. After the death of his father he took over the responsibilities of Matbai Yusufi. In Jamadiul Awwal 1346 /1927 he married the sister of Mr Anis Ahmad Abbasi, the Editor of the daily Haqiqat. From her in 1929 he had only one daughter, Azizah. She was married to Mr Shahid Rasool of Rudauli from whom she had three sons and four daughters, one of whom, Rumi, is living in Farangi Mahal as the heir of Maulana Idris. She is married and has several issues. Maulana Idris died in 1966.

All the branches of the descendants of Mulla Muhammad Saeed, the second son of Mulla Qutub Uddin Shaheed, come to an end here and hereafter the descendands of Mulla Nizam Uddin will be described. :

CHAPTER IV

THE THIRD BRANCH OF MULLA NIZAM UDDIN AND HIS FAMILY

(1) Mulla NIZAM UDDIN:Ustadul Hind Mulla Nizam Uddin, the third son of Mulla Qutub Uddin Sihlavi, who was destined to be the originator of a systematic system of Muslim education in India known as Dars- I- Nizami which even after three hundred years is considered to be the most ideal syllabus of Islamic learning and which has produced hundreds of most distinguished scholars-throughout India, was born at Sihali Circa 1089/ 1678-79, and was 14 years old at the time of his father's martyrdom in 1103/ 1692. He started education under the supervision of his father. He was made a captive by the murderers of his father and after the release when his elder brother brought the entire family to Farangi Mahal Lucknow he started completing his education. After completing elementary education at Deva and other places he went to Mulla Amanulla Banarsi (who was a pupil of his father) and took full benefit of his erudition. He was also a pupil of Mulla Ali Quli of Jais and read ateha-I-Faragh from Mulla Ghulam Naqshband. After completing education at the age of 25 years he came back to Farangi Mahal and started imparting education to his nephews and in a short time his reputation as a scholar and teacher spread throughout India. He became so popular those scholars receiving education at other places came to read Fateha-I—Faragh from him. According to Ghulam Ali Azad Bilgrami most of the scholars of India at that time were his students and those who had studied from him were considered distinguished amongst the scholars. In spite of all this erudition he was humble and self respecting gentleman

and there were occasions when being without meals for days, he never exposed his condition before others and continue imparting education for about 50 years sitting on his old and torn mattress. He died of some bladder trouble on Wednesday the 9th Jamadi ul Aula 1161/1748 and still it is believed that if any one finds some difficulty in some book, goes and studies it on his grave, the problem get solved. In the field of Spiritualism at the age of 40 years he became disciple of Syed Abdul Razzaq of Bansa and from that time all the great scholars of Farangi Mahal have spiritual links from the above saint.

Following are the literary works of Mulla Nizamuddin. -Sharah-I-Mussallamus Suboot; Sharah-I-Tahrir- ul-Usool-Labinul-Hamam; Subh-I-Sadiq Sharah-I-Manarul Usool; Hashia-I Sharah-I-Aqaid-iJalali; Hashiya-I- Hawashi-I-Qadimya Dawwaniah; Hashiyah-I-Sadra Sharah-I-Risala-iMubarazya; Manaqib-I-Razzaqiyah; And a Pamphlet dealing with the life and Magnanimity of the Holy Prophet.

He was first married to the daughter of Shaikh Mohd. Asif of Sihali from whom he had issues but none survived. After her death he married the daughter of Shaikh Mohd. Kareem bin Shaikh Mohd Aleem Usmani of Satrikh from whom he had a son Mulla Abdul Ali who became known as Bahrul Uloom, and a daughter. She was married to her cousin Shaikh Saif Uddin of Sehali. Among his Pupils were all the sons of his brothers and also some of their grandsons like Mulla Hasan, Mulla Mohibullah, Mufti Mohd Yaqub, Among others were Mulla Kamal Uddin, Shah Haqqani Tandwi, Mulla Hamdullah Dailanvi, Mulla Abdur Rashid Jaunpuri, Shah Shakir Ullah Sandilvi, Syed Aarif Azimabadi, Maulvi Ghulam Mohd Burhanpuri, Maulvi Mohd Wajih Dehlavi, Maulana Mohd Maqhrabi TILMISANI, Maulana Ghulam Umar Shamsabadi, Syed Kamal Uddin, Maulvi Abdullah Amethavi, Maulana Ahmad Lucknawi, Maulana Ghulam Farid Mahmudabadi, Qazi Maulvi Qul Ahmad Satrikhi, and many others.

(For Further details see Umdatul Wasail of Maulana Waliullah, Tazkira-I-Ulema-I-Hind by Rahman Ali and Maasi-I-Karam by Azad Bilgrami and the Urdu Work Bani-I-Dars – I-Nizami Mulla Nizamuddin by Mufti Raza Ansari. The Family tree of Mullah Nizam Uddin May be seen at Appendix IV at the end of the book)

(2) Abul Ayash Mulla ABDUL ALI BAHR UL ULOOM: He was the only son of Mulla Nizam Uddin born from his second wife in 1142/1729 when Mulla Nizam Uddin was in his advance age. He studied the prescribed books from his father and became a perfect scholar at the age of eighteen years but till the time of his father's death had no real inclination towards knowledge and teaching. On the occasion of the *Fateha-e- Faragh* ceremony and *Dastarbandi* of scholars by a board of scholars of which during his life-time Mulla Nizam Uddin used to be the president, he went to Tila Shah Peer Muhammad only to enjoy the scene. At that time he had a cage of quails in his hands. He wanted to push through in the front line of scholars and was rebuked by someone on which he introduced himself as the son of Mulla Nizam Uddin. The retort was that had it been so he would be on the dais and not in that condition of holding the cage of quails. This taunt had the desired effect. He gave up all non-seriousness and devoted himself to highest education under the guidance of his father's pupil, Mulla Kamal Uddin Sehalvi and became among the greatest scholars of all times of the Islamic learnings (both *Maqulaat* and *Manqualat*) For quite a long time he acted as a distinguished teacher at Lucknow but after a religious dispute, which is said purely due to misunderstanding, he went to Shahjahanpur. From there he went to Rampur. On the invitation of the Nawab of Bohar (district Bardawan in West Bengal) he left Rampur and went there as the incharge of the Madrasa, which was founded by the Nawab especially for the Maulana. From there, on the invitation of the Nawab Walajah of Arcot (in Karnatika) he went to Madras (now Channai) where he received highest honors from the court as well as from the public. A *madrasa* was established

for him and he was made in charge of it. He also received the title of Malikul Ulema from the Nawab. In the spiritual field he was a disciple of his father as well as Shah Amin UDDIN of Saidanpur. He had spiritual guidance from Saiyid Abdul Qadir Jilani and is also said to have received spiritual guidance from the Holy Prophet through *hazrat Abu Bakr*, In the field of *tasawwuf* (mysticism) he had vast studies. He deeply concentrated on the study of the works of Shaikh Muhiuddin Ibn-i- Arabi and gave correct interpretation to the Shaikh's works. Mulla Bahrul Uloom had started giving written shape of his knowledge from the time he reached Madras and is the author of the following works (1) Hidayatus Sarf, (2) Sharh Fiqh Akbar (both Persian works which have been published); (3) Sharah Sullamul Uloom; (4) Sharah Musallam us- Suboot; (both published); (5) Sharah of Tahrir ul Usool of Ibn-i-Hamaam (actually begun by his father); (6) a matchless sharah in Persian of Masnawi-i- Maanawi of Maulana Room (Published); (7) three annorations on Mir Zahid Sharah Muaqlf; (8) complete hashiyah on Sadra (published); (9) Sharah Manaar (in Persian); (10-12) Three pamphlets on Wahdatul Wujood; (13) a pamphlet on Doomsday; (14) RASAEULUL ul Arkaan or Arkaan-i-Arbea (a very highly standard book on Fiqh (15) complete annotations on Zawahid-i--Salsa; (16) annotations on the pamphlet of Mir Zajhid (published) and; annotations on most of the published books. It is said that Shah Abdul Aziz Dehlavi gave the title of Bahrul Uloom after reading Maulana's work on fiqh, Arkan-i-Arbea. (The story refers that once Shah Abdul Aziz taunted on *Maqoolis* (scholars of philosophy, logic and other branches of knowledge dealing with reason), with particular reference to mulla Hasan, that they have no knowledge of religion. When mulla Bahrul Uloom learnt about it, he wrote the above book and sent it to Shah Abdul Aziz)

After leading a very respectable life at Madras he died there at the age of 83 years on 12th Rajab 1225/1810 and was buried

adjacent to the Walajahi mosque in its compound and till today is a centre of pilgrimage.

Mulla Bahrul Uloom married the daughter of Shaikh Muhammad Musharraf Abbasi of Kakori from whom he had three sons and three daughters. One of the daughters was married to Maulana Azhaarul Haq from whom he had only one surviving son, Maulana Zohoorul Haq. (He is the ancestor of the present writer and his cousins from their grand mother's side who was his only descendant.) The second was married to maulana Azizullah, son of mulla Mohammed Wali and the third was married to Maulana Allaiddin son of Maulana Anwarul Haq. The names of the sons are Abdul Aala, Abdul Nafe(both died in presence of their father) and Abdur Rab. Their descriptions are as follows:

(3) Maulana ABDUL AALA ABUL FARAH: He was the eldest son of Mulla Bahrul Uloom. He acquired knowledge from his father and stayed with him at Madras for quite a long time and busied himself in educational pursuits. He became ill there and decided to return to Lucknow but died IN ONGOL CITY A.P on 28th Shaban 1207/ 1792. He was first married to the eldest daughter of Mulla Hasan who died issueless. Then he married the daughter of Shaikh Nawab Siddiqui of Lucknow from whom he had two sons, Maulana Abdul Wahid and Maulana Abdul Wajid, and a daughter who was married to Maulvi Qudrat Ali.

Maulana Abdul Aala was a disciple of Shah Shakir Ullah of SandAULI. His literary works are Risala: Qutbiyah, Sharah Fiqh-i-Akbar and a pamphlet, Risala-i-dar Jawaz-i-Taziyah. MUHASINE RAZZAQIA

(4) Maulana ABDUL WAHID: He was the eldest son of Maulana Abdul Aala. He learnt the prescribed books from Maulana Azharul Haq and learnt *Fateha-i- Faragh* from his grand father at Madras. Then in search of a job he went to Calcutta. Thereafter he went to

Rohtak in Punjab where on a salary of rupees two hundred he was appointed as Mufti. He was transferred to Panipat where he died on Moharram 29, 1261. He married the daughter of Shaikh Ghulam Qadir of Kakori from whom he had only one son, Maulana Abdul Waheed. It is said that he had a wife at Calcutta also but nothing is known about his issues from her.

(5) Maulana ABDUL WAHEED: He was the only son of Maulana Abdul Wahid and received education from Maulana Abdur Rab, Maulana Qudrat Ali, Maulana Sirajul Haq, Maulana Habib Ullah and Maulana Wali Ullah but could not get much opportunity to teach. He was married to his cousin, the daughter of Maulana Abdul Wajid, from whom he had only one daughter who died in infancy. He himself died on 4th Shaban 1279/ 1862.

(6) Maulana ABDUL WAJID: He was the second son of Maulana Abdul Aala and was educated by his Uncle Maulana Abdur Rab and completed studies from his grandfather, Mulla Bahrul Uloom. Then he returned to Lucknow and married the daughter of Maulana Allaiddin. In the meanwhile Maulana Bahrul Uloom died and he along with his uncle Maulana Abdur Rab returned to Madras. The Madrasa purchased by Mulla Bahrul Uloom was entrusted to Maulana Abdur Rab and the salary of Mulla Bahrul Uloom was equally divided between him and Maulana Allaiddin. This half salary was not sufficient for the uncle and nephew and leaving behind his nephew Maulana Abul Wajid, Maulana Abdur Rab returned to Lucknow and Maulana Abdul Wajid spent the rest of his life in Madras and died there. He left behind two daughters. One was married to Maulana Abdul Waheed who died issueless and the other was married to Mufti Muhammad Yusuf from whom he had descendants.

(7) Maulvi MOHD NAFE bin Mulla Bahrul Uloom: He started education from his father at SAJAHANPUR but after returning to

Lucknow completed it from Mufti Muhammad Yaqub and Mulla Wali. To solve his financial problems he went to Madras again but being unsuccessful there, he returned to Lucknow. He ultimately joined the army of Nawab Amir Khan and died of poisonous water of a well at Lucknow IN 1223

First he married the daughter of his maternal uncle, Shaikh Muhammad Yasin of Kakori. She died issueless and then he married the daughter of Shaikh Muhammad Mahfooz of Fatehpur from whom he had a son, Maulvi Abdul Jame, and two daughters one of whom was married to Maulana Sirajul Haq and the other was married to Maulana Abdul Hakeem son of Maulana Abdur Rab. (In Risala-I-Qutbiyah, Aghsaan-ul Arbea and Aghsanul Ansaab the name is given as Muhammad Nafe and Maulvi Jame)

(8) Maulvi ABDUL JAME bin Maulvi Nafe: He was a student of Maulana Abdur Rab, Maulana Nurul Haq and Maulvi Qudrat Ali. After completing education he went to Hyderabad and there he died of cholera on 23rd Shawwal 1272\ 1855. He married a daughter of Mulla Mubin from whom he had a daughter (who was married to Maulana Abdur Rahmaan son of Maulvi Qudrat Ali and died issueless) and four sons namely Abul Hasan Muhammad Saleh, Abdur Rahmaan, Abdul Ghaffaar and Abdul Ali Abu Taraab

(9) Maulana ABUL HASAN MUHAMMAD SALEH bin Maulvi Muhammad Jame: He was a student of Maulana Abdul Hakeem bin Maulana Abdur Rab and was a distinguished scholar and teacher. He is the author of Tameezul- Kalaam- fi- Bayaan –al- Halaal- wal- Haraam .It is a published work and in it he has differed from his teacher, Mulla Abdul Hakeem . His wife was the daughter of Maulana Abdul Hakeem. From her he had several issues but none survived and he died issueless on 17th zil Hijja, 1282\ 1865.

(10) Maulvi ABDUR RAHMAAN bin Maulana Abdul Jame: He was a student of Maulana Zahoor Ali and Maulana Abdul Haleem

bin Maulvi Amin Ullah. He settled down at Hyderabad where as a bachlor he died on 5th Zil Hijja, 1302\1875.

(11) Maulvi ABDUL GHAFFAAR bin Maulvi Jame: He studied the prescribed course from Maulana Abdur Razzaaq and Maulana Naim. In the spiritual field he was a disciple of Maulana Abdul Waali from whom he learnt sufistic literature including Masnawi-i-Maanawi. After the death of his spiritual guide he went to Bhagalpur and adopted the legal profession. But he continued to impart education and giving spiritual guidance and had quite a large number of his disciples there .At the fag end of his life he lost his eye sight and came back to Lucknow for operation, After operation he fell ill and died on 24th Shabaan 1323/ 1905.

He is the author of the following works: Three pamphlets on the lives of Mulla Nizam Uddin, Mulla Ahmad Abdul Haq and Mir Saiyid Ismail Bilgrami respectively and a biography of his spiritual mentor under the title, Al Aasrarul Aaliyah fi Manaqibul Waaliyah which is still unpublished.

Maulvi Abdul Ghaffaar married the sister-in-law of Nawab Ikram Ullah Khan of Kakori from whom he had a daughter and a son named Abdus Sattar. The daughter was married to Hasan Yar Khan, son of Nawab Ikram Ullah Khan, and she died issueless before her father.

(12) Maulvi ABDUS SATTAR: He was the only son of Maulvi Abdul Ghaffaar and was educated by his father and Shah Muhammad Husain Allahabadi. He received English education upto Intermediate standard and wrote a biography of Lord Bacon. He was in service at the Allahabad High Court and at the prime of his youth he died as a bachelor and was buried in Daira-i-Shaikh Muhib Ullah.

(13) Maulvi ABDUL ALI ABU TARAAB: He was the youngest son of Maulvi Jame. After receiving education from Maulana Muhammad Naim he went to Patna and completed education from Maulana Lutf Ali Mirzapuri and Maulana Moin Uddin; and after going to Koel he read *Fateha-i-Faragh* from Maulana Lutf Ullah. He was a good teacher also but becoming a patient of thysis in the prime of his youth he died unmarried on 2nd Jamadi ul Aula 1291 or 92\ circa 1873. In the field of spiritualism he was a disciple of Maulana Abdul Waali

In the present generation there is no male member in the lineage of Maulana Nafe.

(14) Maulana ABDUR RAB bin Mulla Bahrul Uloom: He was the youngest son of Mulla Bahrul Uloom and from the very childhood he remained with his father and accompanied him at Shahjahanpur, Rampur, Bohar and Madras and received education from him but Mulla Bahrul Uloom was not satisfied with the standard of education which he acquired. After completing education he paid attention towards teaching at Madras but after sometime he returned to Lucknow and married the daughter of Shaikh Aziz Ullah Sehalvi and according to Aghsaan-i- Arbea what ever he had received from the Nawab was spent on this marriage and also on an attempt for doing business. During the lifetime of his father and after he paid several visits to Madras and other places in Deccan and also to Calcutta. According to Aghsaanul Ansaab he was a generous man. From his first wife he had a son Maulana Abdul Hakeem. He had also married two outside ladies of Lucknow and Madras. From each of them he had a son viz. Maulvi Abu Saeed Muhammad Abdur Raheem and Maulvi Abdul Kareem. The Nawab of Karnataka had given him the title of Sultanul Ulema and had sanctioned a pension of rupee 200/- per month. In addition to that in lieu of jagir he used to get Rs. 175/- per month. He died In Madras on 26th of Ramazan 1252/1837.

(15) Maulana ABDUL HAKEEM bin Maulana Abdur Rub: He was a great scholar and also a distinguished saintly figure and is the author of several works, He received education from his father as well as from Maulana Muhammad Daim, a disciple of Maulana Anwarul Haq, and completed education under Maulana Noorul Haq. Then he started imparting education and the circle of his students was very wide. In spite of poverty he used to financially support his students. In the field of *tasawwuf* he was a disciple of Shah Najat Ullah of Kursi who was a disciple of Shah Shakir Ullah Sandilavi. After leading an academic life he died on 24th Safar 1287. /1870. He married his cousin, the daughter of Naulana Nafe from whom he had two sons namely Maulana Abdul Haleem and Maulana Muhammad Naim and also two daughters. One of them was married to Maulvi Abul Hasan Muhammad Saleh and the other to Maulvi Muhammad Mehdi bin Mufti Muhammad Yusuf. The literary works of Maulana Abdul Hakeem are Sharah-i-Hidayatus Sarf; Hawashi-i Hamd Ullah; Musirud Dair (sharah i Dair); Sharah-i-Manar; Hashiya-i- Hidayatul Fiqh etc.

(16) Abul Haya Maulana ABDUL HALEEM: He was the elder son of Maulvi Abdul Hakeem and was born on 1st Jamadiul Aula 1240 / 1829 which comes out from the name Mazhar Uddin. After learning the Holy Quran by heart he learnt the prescribed books from his father and also from Maulana Noor Karim of Daryabad and learnt *Fateha-l- Faragh* from Mulana Qudrat Ali. He had more inclination towards *tasawwuf* than teaching. His biography has been written by his youngest son under the title Rauzatun Naim fi Khawariq-i- Maulana Abdul Haleem and according to it in the last days of his life he wrote Wasail ul Barakaat fi Auradus Salwaat ala Saiyadul Kainaat. He died of cholera on 15th Shaban 1300 / 1883.

Maulana Abdul Haleem was married to the daughter of Maulvi Qudrat Ali from whom he had two daughter and four son viz. Maulvi Abdul Khaliq, Maulvi Abdul Ghani, Maulvi Abdul Majeed and maulvi

Abdul Hameed, and two daughters both of whom were married to Maulana Muhammad Akram son of Maulana Muhammad Naim

(17) MAULVI ABDUL KHALIQ bin Maulana Abdul Haleem:

He received education from his father and uncle but could not get opportunity to teach. He is the author of *Ahsanul Amal Tarikh-i-Farangi Mahal* and a pamphlet on *Ilm-i- Ghaib*, He married the daughter of Maulana Naim from whom he had a daughter but both mother and daughter died. For the second time he married the younger daughter of Maulana Muhammad Mehdi from whom he had a son Maulvi Abdul Qadir and two daughters but mother and issues died one after another Being disgusted he left home and generally lived in the compound of the grave of Shah Dost Muhammad (Shah Dosi) He died in 1328/1910.

(18) Maulvi ABDUL QADIR bin Maulvi Abdul Khaliq: He started education under the supervision of maulana Aslam but while quite young he died of plague on 24th Safar 13 1325/ 1907.

(19) Maulvi ABDUL GHANI bin maulvi Abdul Haleem: He suffered from mental weakness and could not receive education. He was amongst the friends of Maulana Abdul Hai and Maulana Abdul Wahaab. He died unmarried,

(20) Maulana ABDUL MAJEED bin Maulana Abdul Haleem: He was a student of his uncle Maulana Muhammad Naeem and of Maulana Abdul Hai and read *Fateha-i-Faragh* from Maulana Ainul Quzzat and became a distinguished scholar, mainly interested in the secular subjects (*maqoolat*) After the death of. Maulana Fazl Ullah he became Arabic teacher in the Colvin College, Lucknow During this period he was also given the title of Shamashul Ulema. In spite of his busyness at Canning College he continued teaching at his residence as well as at the Madrasa-i- Nazamiya. He first married the daughter of Maulvi Fakhruddin, grandson of Maulvi Qudrat Ali, from whom he had a son, Maulvi Abdur Rasheed. After

his death he married the daughter of Hafiz Hameed Uddin of Kakori who leaving behind a child Abdul Majid died. The son also died after sometime. Then for the third time he married the youngest daughter of Maulana Ahmad Ullah bin Maulana Niamet Ullah. This third wife leaving behind a daughter died of plague and the daughter also died after sometime.

Maulvi Abdul Majeed leaving behind only one son, Maulvi Abdur Rasheed, died in Jamadiul Aula 1340/1922.

(21) Maulana ABDUR RASHEED: He was a student of his father and uncle and after getting the traditional education he passed Arabic examinations of the government and was appointed as Arabic teacher in the U.P. Educational service and after serving in different government schools retired from that post. He married the daughter of Shaikh Abdur Raheem of Dugawan from whom he had two sons viz. Dr Abul Qasim Muhammad and Maulana Abu Taiyab Ahmad, and eight daughters. The eldest was married to Mr. Mushir Ahmad Alvi of Kakori and had four sons and three daughters. The eldest son, Shabbir Ahmad Alvi, is principal of a degree college of Islamabad in Pakistan. The next Mr. Husain Mushir and younger to him Mr. Sharif Ahmad (pen- Name Qaisar Tamkin) are journalists and are in England. The youngest, Mr. Ahmad Ibrahim Alvi is also a journalist and at present is the editor of 'In Dinon', an Urdu daily of Lucknow,. All of them are married and have issues. Her eldest daughter was married in the Abbasi family of Amethi, the second one was married to Mr. Muhammad Akbar who died a few years ago. The third one is also married. The second daughter of Maulana Abdur Rasheed was married to Maulana Ateeq, son of Maulana Abdul Hameed, and had several issues who will be described later. The third was married to Saiyid Miftah ul Hasan Rizvi of Khairabad from whom she has three sons and five daughters. The eldest, Saiyid Merajul Hasan, is a bachelor and looks after property; the second, Saiyid Mumtazul Hasan,

who married the daughter of Mr. Aslam Rizvi, is in England and is father of a son; the youngest, Saiyid Rizwanul Hasan is in Saudi Arabia and has married the daughter of late Muhammad Ashraf Qidwai of Nagram. Amongst the daughters the eldest is married to Saiyid Ayaz Ahmad of Deva and the second one is the wife of his younger brother and both of them have issues. The fourth daughter of Maulana Abdur Rasheed was married to Mr. Tahir Mohsin Alvi from whom she has three sons and five daughters. The eldest, Mr. Athar Mohsin, is married in Barabanki, the second Mr. Nehal Alvi is serving in Census Department and is married and has issues, the third Akhlas Noorul Hasan is manager in Burlington Hotel and is son –in- law of late Maulana Habibul Haleem, son of Mufti Muhammad Ateeq. The daughters have also been married. The fifth daughter of Maulana Abdur Rasheed was married in Satrikh district Barabanki but her married life was a failure and now she is in Pakistan. The sixth daughter of Maulana Abdur Rashid was married to Mr. Masood Ali Rizvi and is in Karachi. She has a son and three daughters and all of them are married. The seventh is married to Qazi Shoibur Rahman of Rudauli who was in Lahore and has died a few years ago and had left behind a son and two daughters. The eighth daughter is also in Pakistan.

(22) Dr ABUL QASIM MUHAMMAD ANSARI: Born on 19th November 1920, was the eldest son of Maulana Abdur Rasheed. After completing Dars-i-Nizami he received modern education at the Lucknow and Aligarh Universities from where he took M.A degree in Philosophy and went to Dacca. After the division of Pakistan he went to Karachi and became a Professor of the Karachi University after retirement from the University service he continued teaching in the Centre of Islamic Studies. His first wife was the sister of Dr Fuzail Muhammad who died in an accident. For the second time he married the daughter of Mr. Badshah Hussein Usmani. From none of his wives he had any issue. He died a decade ago..

(23) Maulana ABU TAIYAB AHMAD ANSARI: He received early education in Madrasa Qadimiyyah and then paid attention towards modern education and took M.A Degree in Arabic from the Aligarh Muslim University. After the migration of his elder brother, he became Imam-i- Eidgah and since then he has made it an institution. He married the daughter of Shah Moin Uddin Qidwai who died on April 16, 2000 leaving behind four sons and two daughters. The elder daughter Shahina is married to Mr. Imran Qidwai, son of late Mr. Razeen Qidwai of Barabanki. The younger daughter, Rizwana, has also been married in a respectable family of Kaudara. Among the sons, Maulana Tariq Rashid started education from the English medium but reverted towards Islamic system of education and completed his education from Nadwatul Ulema, Lucknow. At present he is in an Islamic center in Florida in U.S.A and is busy in literary and educational pursuits there and has also become the author of a book on the evils of back biting . He has been married in a Saiyid family of Muradabad and has a son. After the migration of Maulana Tariq Rasheed to U.S.A. his younger brother, Khalid Rasheed, who also started education from English medium and reverted to Islamic studies from Nadwatul Ulema, has taken his place as Naib-i- Imam-i- Eidgah. The remaining two sons of the Maulana are twins, Muhammad Nadeem and Muhammad Naeem, have completed education on modern lines from the Aligarh University.

(24) Maulana ABDUL HAMEED son of Maulana Abdul Haleem: He was the youngest son of Maulana Abdul Haleem and after learning the Holy Quran by heart he studied the prescribed books from Maulana Abdul Hai and his uncle, Maulana Naim. Like his brother he was also given the title of Shamsul Ulema. Purchasing a house in mohallah Taksal he shifted there and established a *madrasa* with the name Madrasa-i- Qadimiyyah. It is said that for the *madrasa* the government donated land. The building of the *madrasa* however remained incomplete and it continued to

function in the outer portion of the residential house of the Maulana. It also received financial assistance from the government as well as from the Nizam's government. Maulana Abdul Hameed married his cousin, the daughter of Maulana Naim from whom he had a son, Maulana Muhammad Atiq, and two daughters. The elder sister was married to Shaikh Salim Uddin son of Shaikh Shahir Uddin of Fatehpur from whom she had a daughter. The other sister was married to

The literary works of the Maulana are: Rauzatun Naeem, Saraapa-e Gham Sawaneh i Akhi i Muazzam, and Risala-i- Gham. In addition to them there are also certain works to his credit

(25) Mufti MUHAMMID ATIQUE: He received education from his father Maulana Abdul Hameed and other teachers and passed the examinations of the government's board. He was married to the daughter of Maulana Abdur Rasheed from whom he had four sons and two daughters. The eldest daughter was married to late Mr. Hafeezul Hasan Qidwai from whom she had three sons and eight daughters two of whom have died after marriage. Among the sons Mr. Ghufuranul Hasan is employed in Jamia i Milliyah Islamiyah; the second, Farhanul Hasan, is serving in Railways and the third, Niamanul Hasan, is craft teacher. All of them are married. The names of the daughters are Zahra, Humaira, Raana, Tasneem, Parveen, Tanveer and Sumaiya.

The second daughter of Maulvi Atique is married to Saiyid Wasi Ahmad Warsi who was serving in the Indian Navy and has now retired and settled in Lucknow. She also has two sons; namely, Amir and Moin and two Daughters namely, Hina and Kausar.

After the death of his father Maulvi Atique became his successor and busied himself in the spiritual guidance of thousands of people and also successfully running Madrasa-i- Qadimiyyah established by his father. He also wrote several books and a commentary on

the Holy Quran which has been published from Pakistan. Till the end of his life he acted as senior Mufti of Farangi Mahal. He had also command on spiritual knowledge and was a Hafiz as well. After his death on May 27 1977 the glorious period of Farangi Mahal as an institution of Islamic learning in India came to an end.

Sons of Maulana Atique are being described as under.

(26) Maulana ABUL KAMAL MUHAMMAD HABIBUL HALEEM: He was the eldest son of Maulana Atique and was born on 22nd moharram 1349 / 1930 After completing Dars-i- Nizami from his grand –father’s *madrassa*, he passed the Fazil–i–Adab examination of the Allahabad Board of the U.P. Government and thereafter he passed BA and M.A. (Arabic) Examinations from the Aligarh University. Subsequently he passed M.A. Examination in Persian also from the Lucknow University. For quite a short period he acted as a Lecturer in the Oriental Section of the Lucknow University After his father’s death in 1977 he became his successor and throughout his life remained busy in spiritual guidance of his disciples and also acting as Mufti-i- Farangi Mahal. He was married to the daughter of Mr Muhammad Naeem Ansari of Radauli from whom he had two sons, Mr Muhammad Usman and Mr Muhammad Raihan and six daughters. The eldest of them, Ghausia, was married to Dr Wasif son of Chawdhri Habib Ahmad of Nagram, the second, Fauzia, was married to Mr Akhlas Noorul Hasan son of Tahir Mohsin Sahib, the third, Qudsia, was married to Saiyid Usman Hamid; The fourth, Safia Habib is still unmarried; fifth Sufia is married to Mr Raheel Qidwai; sixth Tarana, is married to Mr Ashfaq Ahmad of Faizabad.. Maulana Habibul Haleem was a patient of asthma and died a decade ago. 3-Jan - 1997

(27) Mr MUHAMMAD USMAN: He is the elder son of Maulana Habibul Haleem .After taking M.A. Degree in Economics he joined the Civil Secretariat service of the U.P. Government. He married

Robina, the daughter of Mr Ashfaq Ahmad of Allahabad and has a son, Nabeel Ansari.

(28) Mr MUHAMMAD RAIHAN: .He passed B.Com examination and at present is serving the government factory AGRO. He is a young man of religious disposition He married Rahela of Rudauli and has two sons viz. Shahan Ansari, Abdullah Ansari and a daughter, Sadrah Fatema..

(29) Maulana ABUL IRFAN MUHAMMAD NAIMUL HALEEM: He is the second son of Maulana Atique and was born in 1942. After pursuing Dars-i Nizami in Madrasa-i-Qadimiyyah he took B.A and M.A. degrees from the Lucknow University, Arabic being the main subject. Thereafter he was appointed as a teacher in Husainabad Intermediate College. Leaving that job he joined the Waqf department and at present is senior Inspector of Auqaaf. He was married to the daughter of Chawdhri Fasih Ahmad of Deva who died after leaving behind a daughter Farzana, who also has recently been married to Mr. Raihan Qidwai son of Mr Saeed Qidwai of Masauli. For the second time Maulana Irfan married the daughter of late Saiyid Amjad Husain of Kheoli from whom he has three daughters, namely Lubna, Uzma and Rushda and a son Muhammad Faizaan.

(30) Mr ABUZAR MUHAMMAD SALMAAN: He was born in 1945 After early education in Arabic and Persian,he passed B.A. Examination from the Lucknow University he came in service in the Jal Nigam (Waterworks Department) He was married to the daughter of Mr Muzaffar Ali Qidwai of Rasauli from whom he has a daughter and a son Abul Hasanat Muhammad Hassaan. Mr Salmaan met an early death in 2000.

(31) Mr ABUL BAQA MUHAMMAD IMRAAN: He was born in 1948 and is the youngest son of Maulana Atique. He passed M.Com. Examination and is serving in Saudi Arabia. He is married

to the daughter of Shaikh Rahmat Ullah of Chatra, a son-in-law of the eldest daughter of late Hakim Wahajul Haq sahib. From whom he has a son, Abul Barkaat Muhammad Rummaan and a daughter.

The descendants of Maulana Abdul Haleem *bin* Maulana Abdul Hakeem *bin* Maulana Abdur Rab *bin* Mullah Bahrul Ul Uloom comes to an end and following is the description of the members of the other branch originating from Maulana Muhammad Naim *bin* Maulana Abdul Hakeem *bin* Maulana Abdur Rab *bin* Mulla Bahrul Uloom.

(32) Maulana MUHAMMAD NAIM *bin* Maulana Abdul Hakeem: he learnt all the branches of knowledge from his father and became a distinguished saint and an erudite scholar. He had specialized in Islamic jurisprudence (*fiqh*) and had no parallel in that field. In spite of having full command on *fiqh* he issued *fatawa* only after studying the authoritative books. His erudition was recognized by the government and for that without his knowledge he was awarded the title of Shamsul Ulema but he never took any advantage from it nor ever attended the royal courts or met the officials; and spent his whole life in poverty and imparting education to the seekers of knowledge. On every Friday he used to deliver religious lectures in the mosque of Maulvi Haider Ali. He was a man of sweet nature and good behaviour and, in spite of leading a secluded life, he behaved kindly with those who visited him. He was also expert in genealogical tables and fully knew the family history of most of the distinguished families. In the field of spiritualism he was his father's disciple and according to Takmila-i- Khairul Amal he had permission of Shah Imdad Ullah to guide his disciples in the Chishti order. When he went for Hajj pilgrimage Saiyid Amin Rizwan, the distinguished scholar of Madina, received Sanad-I-Hadis from him. He is the writer of quite a large number of books but unfortunately most of them remained incomplete. However one, Tanqeedul Kalaam was completed and has been published.

His most valuable notes on various subjects are still preserved with Hasan Mian, his descendant in the fifth generation. He died of cholera on 23rd Rabi-us-Sani 1318 / 1900 and was buried adjacent to the grave of Mulla Nizamuddin and even till today is a centre of pilgrimage.

Maulana Naim was first married to the daughter of Shaikh Muhammad Taqi of Garhi Bhilwal and from him he had a son, Maulvi Muhammad Akram and a daughter, the first wife of Maulvi Abdul Khaliq. After her death he married the sister of Shaikh Fasih Uddin of Ahmadpur and from this wife he had three daughters. The eldest of them was married to Maulvi Zuhhadul Haq *bin* Maulvi Nizamul Haq, the second was married to her cousin Maulana Abdul Hameed and the youngest was married to her maternal uncle's son Shaikh Masih Uddin bar-at-law, son of Shaikh Fasih Uddin. Shaikh Masih Uddin had five sons viz. Shaikh Nizam Uddin, Shaikh Qutub Uddin, Shaikh Muhi Uddin, Shaikh Shams Uddin and Shaikh Qamar Uddin. Shaikh Qutubuddin and Shaikh Nizam Uddin were barristers and both of them were married to the daughters of Shaikh Naim Ullah of Saidanpur from whom they had issues. After the division of India they migrated to Pakistan. Shaikh Shamsuddin practiced law at the Allahabad High Court and died only a few years ago.

(33) ABUL KARAM Maulvi MUHAMMAD AKRAM: He was the only son of Maulana Muhammad Naim and received entire education from him and became a reputed scholar and teacher. Along with his father he went for Hajj pilgrimage. He was married to the eldest daughter of his uncle Maulana Abdul Haleem who leaving behind two sons, Maulvi Muhammad Aalam and Maulana Muhammad Aslam, died in Shaban 1300/1882. Then he married her younger sister who survived him after his death, before his father in 1311 / 1893. She remained issueless.

(34) ABUL ILM Maulvi MUHAMMAD AALAM: After learning the Holy Quran by heart, while he was still a student he died of tuberculosis I in 1315/ 1897.

(35) ABUS SALAAM Maulvi MUHAMMAD ASLAM: He was the second son of Maulvi Muhammad Akram and was born on 4th Rabiul Awwal 1297/ 1880. He was a disciple of his grand father and after his death became his successor. He studied Persian from his father and the prescribed books of Dars-i- Nizami from his maternal uncles, Maulana Abdul Majeed and Maulana Abdul Hameed. After his grand father's death, twice he went on Hajj pilgrimage and received permission to teach *Hadis* from the Shaikhs of Macca and Madina. For sometime he stayed in Rampur and completed his education from Maulana Muhammad Shah of Rampur and Maulana Shoaib Uddin .Then he came back to Lucknow and started giving education He is the author of the following books: Allim (translation of Talimut Taallum; Umdatul Faraid (translation of Aqaid); Urdu translation of Sharah-i-Fiqh-i-Akbar of Mulla Bahrul Uloom; Attaliqul Azhar Alul Asghar; Hawashi on Sahihi Bukhari, Mishkat, Zabita-i- Tahzeeb Mukhtaltat-i- Qutbi, Sharah- i Aqaid-i- Jalali; three pamphlets on Salat -i- Tasbih, Salstul Hajat and Siasat ul Taubah; Risala-i- Tahajjudiyah; Lawazimul Ahnaaf ul Aslaaf Alal Akhlaaf and Al Usool ul Bahiyah fil Ilmul Ahadisun Nabiyah.

Maulana Aslam married the daughter of Maulvi Qayam Uddin, son of Hafiz Wajih Uddin of Kakori from whom he had a son Abdur Rusd Muhammad Arif Muiz Uddin. The mother died at the time of the birth of the child and the child also died after sometime. For the second time he married the daughter of Maulvi Afzal Uddin *bin* Maulvi Amir Uddin of Kakori from whom he had two daughters and six sons. The daughter, Shafia, was married to Mr Maroof Uddin *bin* Maulvi Nizam Uddin *bin* Hafiz Wajih Uddin in the year 1345/ 1926. She had five daughters and six sons. Daughter Rafia was married to Mr Mohd. Waris, and daughter Sufia was wife of Mr Mohd.

Qasim, from whom she had a son, Yasir and two daughters. The third daughter, Atia Khatoon, is still unmarried and is serving in the Tagore Library of Lucknow University. The fourth Daughter Zakia Khatoon is the wife of Zaki Ahmad Khalidi, from whom she has a son Irfan and two daughters Amira and Sanaa. The fifth daughter, Wasia is the wife of Iftikhar Ali Khan and has a son Shahab and a daughter Ranaa, who has been married to Mohd Arif, son of Dr Mohd. Anwar. The names of the sons of Mr Maroof Uddin and Shafia are: - Raoof Uddin (who was married to Fatima Kubra, the daughter of Maulvi Mohd. Nasir and has died leaving behind a son Nizam Uddin); Shaheer Uddin; Mahfooz Uddin (Having a son Shariq); Zamir Uddin; Zafar Uddin and Shabbir Uddin. The second and youngest daughter of Maulana Aslam, Fatima-uz-Zohra, was married to Syed Ishtiaq Ali from whom she has four sons namely Arshad Ali, Asif Ali, Asad Ali and Rashid Ali. Mr Maroof Uddin and his wife Shafia have died a few years ago. Maulana Aslam himself died on 22nd August 1951 and his wife died on 30th January 1971. The descriptions of his sons are as under:

(36) Maulana ABU NASR MUHAMMAD KAMIL: He was the eldest son of Maulana Aslam and was born on 13th September 1909. He received early education from his father and thereafter acquired knowledge in different subjects from different sources. He was mainly interested in Tib (Unani system of medicine), Homeopathy, Painting and Poetry and had full command on modern Arabic. He was extremely intelligent and had all capabilities of becoming expert in all the branches of knowledge in which he had interest but he only wasted his talents and led a carefree life. For sometimes he acted as cartoonist in the Urdu journal Avadh Punch. While he was in Aligarh with his younger brother, Dr Anwar Ansari, he had established his own clinic but leaving behind all that he came back to Lucknow and started practice in naturopathy. His circle of friendship was very wide and included from young children to elder people. He died as a bachelor on December 20th, 1973.

(37) Maulana ABUL FAKHR MUHAMMAD NASIR: He was the second son and successor of Maulana Aslam and spent his while life in spiritual guidance of people. The number of his disciples was vast and included people of all creeds. After leading a disciplined and pious life he died on 23rd December 1978

Maulana Nasir Mian married the daughter of Dr Muhammad Asghar of Kakori from whom he had a son, Maulana Muhammad Fakhir, and a daughter, Fatema Kubra.. She was married to her cousin, Mr. Raoof Uddin the son of late Mr Maroof Uddin of Kakori. They settled down in England and even after her husband's death she is living therewith her only son, Khalid Nizam Uddin whom he recently got married in Lucknow.

(38) Maulana ABDUL ALI MUHAMMAD FAKHIR: Born in 1938 he is the only son of Maulana Nasir Mian. After receiving conventional religious education he turned towards modern education and received M.A. degree from the Lucknow University. After his father's death now he is acting as his successor and affording spiritual guidance to common people. The number of his disciples is vast and includes people of all classes of society. After taking place of his father for the first time he started for Hajj pilgrimage on 14th August 1985 and since then he made several journeys to the Holy Land and other places also. Maulana Fakhir is married in a respectable family of Khairabad, district Sitapur and his wife who is an educated lady and is serving as a teacher in the prestigious City Montesary School (Chowk Branch) of Lucknow, is the daughter of Hakim Akhtar Ali. From her Maulana Fakhir has a son, Abul Hasan Nizam Uddin, and two daughters, Noorus Sabah and Darakshan Naheed of whom the elder one has been married to the son of a daughter of late Mr. Haider Husain Barrister. Abul Hasan Nizam Uddin was brought up under strict guardianship of his grand father Maulana Nasir Mian and from the very beginning he has developed great interest in studies and is fond of the

society of learned people. specially the elders of Farangi Mahal like the late Mufti Reza Ansari, Maulana Jalal Uddin Abdul Matin and others. Most of the members of the present generation of Farangi Mahal have shifted towards modern education but these two youngsters viz. Tariq Rashid and Abul Hasan Nizam Uddin have revived the hope that the future generation would maintain the scholarly traditions of propagating and spreading the religious education. Abul Hasan has completed his education at Nadwatul Ulama, Lucknow and is now busy in intensifying his knowledge.

(39) Dr. ABUL MAFAKHIR MUHAMMAD ANWAR: He was the third son of Maulana Aslam and was born in 1918. After receiving elementary education he was admitted to Husainabad High School, Lucknow. Thereafter he took Master's degrees in Urdu and Psychology from the universities of Lucknow and Aligarh respectively. Then he took Ph.D. Degree in Psychology and was appointed as Lecturer in the Aligarh University and gradually became Professor and Chairman of the department. In connection with higher studies for several years he stayed in England and helped his brothers and also others in pursuing their studies there. In 1945 he married the sister of Mr. Ghulam Yazdani. Mrs. Ghazala Anwar also was employed in the Muslim University and retired in 1984 as Professor and Chair person of the Department of Education. Professor Anwar Ansari died of Cardiac Arrest on 30th July, 1978 and his wife Dr Ghazala Anwar died on 29th June, the year 1999 of Cardiac Arrest. They had three daughters, Tanweer, Shama and Anjum. The eldest Tanveer (b. 1949) passed M.B.B.S. and along with her husband Akhtar Salamat Ullah, an engineer, is in U.S.A. They have two children, Meena and Farhan, The second daughter, Shama (b. 1956) has master's degree in Chemistry and is married to Mr. Bazmi Rizwan Husain and has two children, Kabeer Bazmi Husain and daughter Abaan Zehra Husain.. At present they are in Bangalore. The third daughter of Dr Anwar Ansari, Anjum (b. 1959) graduated from Delhi and is in U.S.A.

(40) Engineer MUHAMMAD ARIF: (b. 1961) He is the only son of Dr Anwar Ansari and is an engineer in U.S.A. He married Rana Khan, the daughter of Mrs. Wasia Khatoon, daughter of Mr Maroof Uddin Alvi (a son-in-law of Maulana Aslam) They have a daughter, Asna and also a son Sahil.

(41) Mr. ABU TAIYAB MUHAMMAD ATHAR: He was the fourth son of Maulana. Muhammad Aslam. . After getting education on modern lines he migrated to Pakistan and joined the Education Department. He married the daughter of Mr Hamid Meenai from whom he had two sons, Shahid Athar and Saeed Athar, and two daughters, Zoya and Rukhsana, the latter having been married to Mr Taqi Ahmad. Mr Athar who is no more, was a thorough gentleman from the very childhood when he was a school fellow of the present writer. Hedied in California in Oct 1994.

(42) DR ABU GH AUS MUHIUDDIN: Like his elder brothers he also received early education in Husainabad High School and took Master's degree in Anthropology from the Lucknow University. He did Doctorate on the life of certain Indian tribes. After completing education he left India and for quite a long time he served as a Professor in the Baghdad University. A few years ago he had come to India and along with others had also met the present writer. It is learnt that he has settled down in Spain.

Dr Ghaus married an Iraqi lady of Hanafi sect from whom he has two daughters, namely Lubna and Yasmeen and a son Muhammad Salim. At present he is the only surviving son of Maulana Aslam.

(43) MR ABUL QASIM MUHAMMAD JUNAID: He was the youngest son of Maulana Aslam and like his brothers received early education in the Husainabad High School and thereafter did M.A. from the Lucknow university and became a Lecturer in Jame-i-Milliyah Islamiyah, New Delhi. In 1966 he married in a respectable

family of Aligarh but did not have any issue. On 20th October 1980 he died of Cardiac Arrest.

Chapter V

THE FOURTH BRANCH OF MULLA MUHAMMAD REZA AND HIS DESCENDANTS

(Family tree of Mullah Reza may be seen at Appendix V)

(1) MULLA REZA *bin* MULLA QUTUB UDDION SHAHEED:

He was the youngest son of Mulla Qutub Uddin and he was only eight years old at the time of his father's death. Along with his elder brothers he migrated to Lucknow and received education from his brother's teachers and became a distinguished scholar. For quite a long time he imparted education along with his brother, Mulla Nizam Uddin and during this period wrote *sharahs* of Sullamul Uloom and Musallamus Suboot of Mulla Muhib Ullah Behari. Thereafter he became more inclined towards mysticism and became a disciple of Shah Abdur Razzaaq of Bansa. (It may be mentioned here that in the beginning when Mulla Nizam Uddin became a disciple of the saint. Mulla Reza used to taunt him for becoming a disciple of an illiterate person) In a dream he also saw the holy prophet who ordered him to reach the Holy Land to pay homage to him. He accordingly took permission of his spiritual mentor and proceeded for the Holy Land. Since then nothing is known about him. But it seems that there was some spiritual communication between him and Mulla Nizam Uddin and once when the family of Mulla Reza was extremely worried about him, the latter told them that in dream he saw Mull Reza in Baghdad sitting by the side of a tank. After quite a long time the Mulla told that Mull Reza used to meet him frequently in dreams but since long it has not happened which means that he is no more in the world. After a few days he confirmed it by saying that Mulla Reza appeared in dream and informed him of his death.

Mulla Reza was married in a Ahrari family of Subeha, district Bara Banki and from that wife he had two sons, Maulana Ahmad Husain and Maulana Abdul Hai, and a daughter who was married to Shaikh Muhammad Azeem a son or a grandson of Shaikh Husam Uddin, a cousin of Mulla Qutub Uddin. She had a son, Abdul Wahaab and a daughter. Abdul Wahaab was married to the daughter of Mulla Ahmad Husain *bin* Mulla Reza from whom he had a daughter. The daughter of Muhammad Azeem was married in the family of Mufti Murad of Muftiganj, Lucknow. She had no male issue.

(2) Mulla AHMAD HUSAIN bin Mulla Reza: He received education from his uncle, Mulla Nizam Uddin and became a distinguished scholar of his time. He spent his whole life in teaching and upholding the rituals and formalities of the religion. In the later days of his life he had to go to Faizabad and while returning home he died near Lucknow. He left behind a son, Maulvi Saad Uddin, and three daughters. One died issueless, the second was married to Shaikh Abdul Wahaab of Sehali who according to Aghsaan-i-Arbea was grandson of Shaikh Husam Uddin, the cousin of Mulla Qutub Uddin, and not his son, as mentioned in Tazkira-i-Ulema-i-Farangi Mahal. The third daughter was the wife of Maulana Anwarul Haq. And mother of Maulana Noorul Haq, Mulla Allauddin and maulana Asrarul Haq. The daughter of Abdul Wahaab was married to Maulana Asrarul Haq

(3) Mulana ABDUL HAI bin Mulla Reza: He was educated by his uncle, Mulla Nizam Uddin and became a distinguished scholar, then he learnt Tib (Unani system of medicine) and became a reputed physician. Leaving behind a daughter he died quite young This daughter was married to Shaikh Bakhsh Ullah of Bijnaur (district Lucknow) from whom she had a daughter. She was married to Mian Muneer Siddiqi of Bijnaur and from him she had issues but none seems to exist till the time of Maulana Wali Ullah. Maulana Abdul Hai himself was married among the Siddiques of Bijnaur.

(4) Maulvi SAAD UDDIN: He completed his education under his father Mulla Ahmad Husain and then joined military service. Ultimately he came to Lucknow and died there and was buried in the family graveyard. He was married in Subeha in Bara Banki district and had two sons, Maulvi Amad Uddin and Maulvi Abdur Rab Muhammad Mashaikh, and a daughter who was married to Maulana Noor Ullah *bin* Mulla Wali. She died issueless.

(5) Maulvi AMAD UDDIN: he was the son of Maulvi Saad Uddin, He spent his whole life in his mother's home town, Subeha and getting no academic atmosphere he remained almost illiterate. He led the life of a zamindar and after having a hundred-year's life died on 17th Ramazan 1277 / 1860. He married twice. From his first wife he had a son, Maulvi Kamal Uddin. After her death he married the daughter of Shaikh Rajab Ali *bin* Shaikh Rustam Ali from whom he had a son, Maulvi Abdul Kareem, and a daughter who was married to Maulvi Hameed Ullah *bin* Maulvi Hafeez Ullah. She died issueless.

(6) Maulvi KAMAL UDDIN *bin* Maulvi Amad Uddin: He could not get opportunity to study and led a zamindar's life at Subeha and died there before his father. His first wife was the daughter of Maulvi Alla Uddin son of Maulana Anwarul Haq from whom he had a daughter who was married to Maulana Ghazanfer *bin* Mulla Haider. After her death he married the daughter of Chawdhri Rajab Ali *bin* Chawdhri Rustam Ali of Subeha (who was a sister of his stepmother) who died issueless. The daughter of Maulvi Kamal Uddin's daughter from first wife was married to Maulana Ali Muhammad *bin* Mulla Moin.

(7) Maulvi ABDUL KAREEM: He was the second son of Maulvi Amad Uddin from her second wife. He also led a zamindar's life at Subeha. At the fag end of his life when he was about one hundred years old he came to Lucknow and stayed with Maulana Inayat

Ullah sahib. His wife also belonged to Subeha and from her he had a son, Maulvi Imdad Husain,

(8) Maulvi IMDAD HUSAIN: He was the son of Maulvi Abdul Kareem *bin* Maulvi Amad Uddin of Subeha. He also remained uninterested in education and like his ancestors led a zamindar's life at Subehah. By this time connections from Farangi Mahal were almost severed and Maulana Inayatullah was totally unaware of his family. The present writer learnt from an old servant of Chawdhri Luqman Husain sahib of Subeha that Maulvi Imdad Husain has three son, Maulvi Iftekhar Husain, Tasudduq Husain and Tasawwur Husain. From the same unauthentic source it was also learnt that Maulvi Iftekhar Husain had four sons one of whom was a teacher somewhere in Lucknow, the other was an employee in the P.W.D. the names of two others were told as Chabban and Tushe. The names of Maulvi Tasadduq Husain's sons were told as Tajammul Husain, Shammu and Nasim

(9) Maulvi ABDUR RAB alias MUHAMMAD MASHAIKH: Since his father Maulvi Saad Uddin in connection with his service remained outside, he and his brother, Maulvi Amad Uddin, remained at Subeha with their mother and maternal uncles who were descendants of Khwaja Ubaid Ullah Ahrari. There he married the daughter of his maternal uncle, Shaikh Rahmat Ali from whom he had three sons, viz. Maulvi Shaiq, Maulvi Faqir Ullah and Maulvi Karamat Ullah. Maulvi Abdur Rab died at Subeha.

(10) Maulvi SHAIQ *bin* Maulvi Muhammad Mashaiq *bin* Maulvi Saad Uddin: After receiving conventional education he joined service. He married the daughter of Maulana Asrarul Haq who died issueless. Then he married the daughter of Shaikh Aleem Ullah from whom he had a son, Maulvi Muhammad Husain.

(11) Maulvi MUHAMMAD HUSAIN *bin* Maulvi Muhammad Shaiq: After receiving traditional education he joined British

Government service and after promotions became Deputy Collector. After retirement he settled down in Lucknow where he died on 27th Shawwal 1321 / 1903. He was a disciple of Maulana Abdul Waali. In 1300 Hijr /1883 he along with his family went for Hajj pilgrimage. While returning from Madina at Macca his mother fell ill and died and was buried in Jannatul Mualla. Maulana Muhammad Husain was also fond of poetry and composed verses under the pen name, Mateen. He had also compiled his Diwan. Apart from that he versified the Urdu translation of Manaqib-i- Razzaqiyah of Mulla Nizam Uddin under the title, Gulistan-i- Tariqat. A versified book, Karamat-i- Ghausiyah is also amongst his works. His first wife was the daughter of his maternal uncle Shaikh Aleem Ullah of Bara Banki from whom he had issues but none survived. With the permission of his first wife, for the second time he married the daughter of Shaikh Hafiz Ehsan Ahmad of Subeha but from her he had no issue. His first wife died in Shaban 1346/ 1927 and the second wife was alive even after 1930.

(12) Maulvi FAQEER ULLAH bin Maulvi Abdur Rab Muhammad Mashaiq: He did not receive systematic education and became *mukhtar* in the courts of Nawab Sharafud Daulah and Mohsinud Daulah. Financially he had become very strong and created valuable properties, Faqeer Ullahganj in Daulatganj, was colonized by him in his own name and in Trans Gomti area he founded Mohsinginganj in the name of his patron. For sometime he was a municipal commissioner also. He had close contacts amongst the officials He was a disciple of Maulana Abdul Waali and had great respect for him.

Maulana Faqeer Ullah was married to the daughter of Maulvi Nayaz Ahmad bin Maulvi Wazir Ali from whom he had a daughter who was married to her cousin, Maulvi Bashsrat Ullah son of Maulvi Karamat Ullah. She died before his father. Maulvi Faqeer Ullah himself died on 17th Shaban 1299/ 1882. His entire property

was inherited by his nephew, Maulana Muhammad Husain Mateen and since he also died issueless, Maulvi Sharafat Ullah inherited three-fourth of it.

(14) Maulvi KARAMAT ULLAH: He was brought up in the family of his mother and so could not get proper education there. His regular education started after his arrival to Lucknow. Among his teachers were Maulana Amin Ullah *bin* Maulvi Akbar, Maulana Niamat Ullah and Maulvi Qudrat Ali and for sometime he engaged himself in imparting education to students. Then he was appointed Manager in the Mankapur State in district Gonda. Thereafter he permanently settled down in Unnao where he had married an outside lady and there he died on 3rd Safar 1300 / 1882. His first wife was the daughter of Maulana Muhammad Hamid, grandson of Maulana Anwarul Haq, from whom he had two sons, Maulana Basharat Ullah and Maulana Sharafat Ullah, and a daughter who was married to Maulana Samsam ul Haq. Maulvi Basharat Ullah and his daughter had died before Maulvi Karamat Ullah.

(15) Maulvi SHARAFAT ULLAH *bin* Maulvi Karamat Ullah: He studied the prescribed course books from his maternal grandfather, Maulana Muhammad Ahmad and thereafter studied English and joined government service and by gradual promotions became a Deputy Collector. After retiring from service in 1323 / 1905 he came back to Lucknow and became Secretary of the Committee, which was formed to establish Madrasa-i- Nizamiyah. In 1325/ 1907 he along with his servant Ramazan. proceeded for Hajj and returned in 1333/ 1914. On 1st Safar 1335/ 1916 he felt some breathlessness On 3rd Safar he had a severe attack of Cardiac Asthma and died after sun set. He died on 4th Safar 1336 / Nov. 30. 1916. He was a very honest official and did not believe in taking bribe and giving partial decisions. He had great respect for saints specially Maulana Abdur Razzaaq, Maulana Fazlur Rehman,

Shah Abdul Lateef of Satthin and others and was a great friend of Maulana Abdul Wahaab and Maulana Abdul Hai.

Maulana Sharafat Ullah was married to the daughter of Munshi Nihal Uddin of Fatehpur from whom he had three sons and a daughter. She was married to Maulana Abdur Rauf *bin* Maulana Abdul Wahaab. The wife of Maulana Sharafat Ullah was a pious lady and she died on Rajab 25, 1325 / 1907.

(15) Maulana HIDAYAT ULLAH *bin* Maulvi Sharafat Ullah:

He was born on Ramazan 3, 1286 / and after elementary religious education he studied English and thereafter studied Arabic from Maulana Abdul Baqi *bin* Maulana Ali Muhammad and Maulana Ifham Ullah. Then he went to Hyderabad and after studying Law started legal practice there but since there was no one to look after his father's land and property, he came back to Lucknow and apart from looking after property he busied himself in teaching at the Madrasa -i - Nizamiyah. He was a disciple of Maulana Abdur Razzaaq and had his permission to guide in the different sufistic orders. He was a patient of renal colic pain, which had destroyed his health. In 1330/ 1912, he had an attack of paralysis but recovered from it .In the meantime his wife died on 9th Ziqada, 1330/ 1912 and this calamity had a very bad affect on him and he had another attack of paralysis from which he died on 6th Muharam 1331/1913.

Maulana Hidayat Ullah married the daughter of Maulvi Ahmad Ullah *bin* Maulvi Niamat Ullah from whom he had a large number of issues but except three viz. Maulvi Sakhawat Ullah, Maulvi Sibghat Ullah and Hakim Iradat Ullah, no one survived. He also left behind two daughters of whom the elder was married to Maulana Muhammad Shafi Hujjat Ullah. She died issueless in 1340/ 1921. The younger daughter was married to Maulvi Hamid Hasan *bin* Noorul Hasan of Kakori but leaving behind a daughter she died in 1342 / 1923. The daughter also died in the same year.

(16) Maulvi SAKHAWAT ULLAH: He was the eldest son of Maulana Hidayat Ullah. After elementary religious education, he read English and completed diploma course of Civil Engineering from Hewett Engineering School .Then he went to Hyderabad and joined the Public Works Department. In the later period of his life he suffered from bone tuberculosis and came back to Lucknow and died on 27th Zil Hijja 1366 /November 11, 1947.

Maulana Sakhawat Ullah was married to the daughter of Hakim Muhib Ali of Kakori & she died in Karachi on Safar 8, 1398/January 1978) They had two sons viz. Mufti Mohammed Reza Ansari and Maulvi Khalid Ansari, and two daughters. The elder, Aasiyah was married to her cousin, Muhammad Mubin sahib Alvi from whom she had a son, Shamim Ahmad and two daughters. The son, Shamim, is married to Mufti Reza's youngest daughter, Shahana, and has two sons and one daughter. All of them are in Pakistan. The elder daughter of Munshi Mubin Sahib, Aarefa, was married to Mr Waseef Hasan of Kakori. They have a son, Haroon, and a daughter, Arshiya, who has recently been married in Sandila. The younger daughter, Najma, is still unmarried. The second daughter of Maulvi Sakhawat Ullah, Raisa, was married to her maternal cousin Muhammad Waqif Alvi from whom she has two sons and three daughters. The sons, Najeeb Alvi and Adeeb Alvi, have completed their education and are running their own business. Najeeb is married to Saira who belongs to a respectable Ansari family of Ghazipur. Raisa's eldest daughter is married to Muhammad Furqaan, the second is married to the son of Anwar Alvi, and the third is married to Kaamran who belongs to a migrated family of Sandila.

(17) Maulvi MUHAMMAD REZA ANSARI: He was the eldest son of Maulvi Sakhawat Ullah and was born on 7th April 1917 and after completing education from Madrasa -i- Nizamiyah passed the oriental examinations of the Lucknow University. Then he became a teacher in his almametre and along with teaching he developed

interest in politics .He had deep interest in Urdu literature and was among the founder members of Progressive Writers' Association. In 1946 he was in the editorial board of the daily Hamdam. When Associated Journals was formed and the Urdu daily, Qaumi Aawaz came in circulation under the editorship of Mr Hayat Ullah Ansari, he was appointed as staff reporter and during the same period he also came in active politics. After leaving the job of Qaumi Aawaz he joined the Aligarh Muslim University as Lecturer in theology and after his retirement from the university he became Chairman of the U.P.Urdu Academy. After the death of Mufti Muhammad Qaim (who after the death of his younger brother, Mufti Abul Qadir had taken up the responsibility of Mufti) Maulvi Reza Ansari sahib also took up the job of Mufti. During the period of his stay in the Muslim University under the title of 'Baani-i- Dars-i- Nizami Mulla Nizam Uddin', he wrote an authentic book on the life and works of Mulla Nizam Uddin, which has been published. Under the title, Fatawa-i- Qaadaruyah, he collected, compiled and published the *fatawa* issued by Mufti Abdul Qadir. He also published a selection of the poetical works of Majzoob. In 1965 and 1967 he went for Hajj pilgrimage and wrote a *Safarnama* of Hajj, His last published work is the biography of the saint of Bansa under the title of 'Tazkira-i- Hazrat-i- Saiyad Sahib Bansavi'. Apart from these works he wrote many literary articles which were published in different standard Urdu journals. As a project of Urdu Academy he had also started writing a research thesis on the literary achievements of the scholars of Farangi Mahal but the death did not permit him to complete it.

For the first time Mufti Reza married the daughter of Maulvi Sibghat Ullah. He had a child from her but both the mother and child died. Then he married the youngest daughter of Maulvi Barkat Ullah Reza from whom he had two sons, Muhammad Shaiq Hidayat Ullah who was born on 20th May 1950 and Muhammad Faiq Sakhawat Ullah born on 14th November 1958; Mufti Reza Ansari had three

daughters also. The eldest, Farzana, who inherited the literary talents of his father and had been a student of the present writer's wife, Dr Mrs. Hajra Waliul Haq, is married to Mr. Ejaz Ullah Khan in 1969 and from him has two sons, Irfan Ullah and Rizwan Ullah and a daughter, Khadija Ejaz. The elder son was doing M.D. from the Jawahar Lal Nehru Medical College, Aligarh but an accident has become a hurdle in his studies. Durdana, the second daughter of Mufti Reza was married in 1983 to Mr Mahboob Ali Warsi and has two daughters. She is in Chicago along with her husband and daughters. The third daughter of Maulana Reza. Shahana, was married to Mr. Shamim Ahmad, son of Mr Mubeen Ahmad. She has two sons, Sohaib Ahmad and Umair Ahmad and a daughter.

(18) Mr. MUHAMMAD SHAIQ HIDAYAT ULLAH: He was the eldest son of Mufti Reza sahib. He received education in the Aligarh Muslim University and then proceeded to Saudi Arabia where he was doing his own business. He was married to Sabiha, the daughter of Maulvi Muhammad Yaqoob *bin* Maulvi Muhammad Ayub. Leaving behind three daughters (of whom one was born posthumous) and a son, he died in June 1996. His eldest daughter, Taiyaba, was married in 2000 in Allahabad. His second daughter is Tahera and son's name is Absaar.

(19) Mr. MUHAMMAD FAIQ SAKHAWAT ULLAH: He was the second son of Mufti Reza sahib who was born on 14th November 1958. He was also educated at the Muslim University. For a few years he was in service in Lucknow but now has gone to Oman. He married the daughter Maulvi Muhammad Masood Ansari and has a son, Ansar Reza and a daughter Zakiya Rida. The entire family is now in Oman

(20) Maulvi MUHAMMAD KHALID ANSARI: He was the second son of Maulana Sakhawat Ullah and was born in 1928. He received education in Madrasa-i- Nizamiyah and also in the Oriental

Department of the Lucknow University and after the division of India he went to Pakistan and settled down in Karachi He married his cousin, Maimuna, the daughter of Maulana Sibghat Ullah, from who had four sons viz. Jamal Abdul Qadir, Mohammed Tariq, Muhammad Qasim and Salah Uddin Ayubi, and two daughters, Aaisha and Sumayya .Jamal Abdul Qadir is an Engineer and has married Nihal Fatema, who is also an Engineer. They have a son, Sameer, and two daughters, Bano and Sema. Tariq is a Doctor and has married Saminain who is also a doctor. They have three sons and a daughter.. Muhammad Qasim is also a doctor. He married a graduate,Hina Alavi, the daughter of Mr Kashif Alavi They have three sons. Salah Uddin Ayubi is a Chartered Accountant and has married Aisha, also a Chartered Accountant. They have one son. Among the daughters, Aisha passed M.B.A, and along with her husband, Saif,is in U.S.A. Sumaiya Butool is married to Mr Habib who is the son of Mr Ajjan, a grandson of Maulana Naseer-ul-Haq. She has one son and one daughter. (I am thankful to Mr Aleem Habib Ullah for providing information about the families of Maulana Khalid, Maulana Muhammad Habib and Mr, Muhammad Muhammad Ameen)

(21) Maulana SIBGHAT ULLAH: He was the second son of Maulvi Hidayat Ullah. He received education in Madrasa-i-Nizamiyah and in 1331/ 1913 got the degree of Maulana Then he was appointed a teacher in Madrasa-i- Nizamiyah. He was very intelligent and had full command on Arabic literature. He was a good writer and an eloquent orator and had developed a particular style of oratory. He had started editing a journal, An- Nizamiyah which during the Khilafat movement was closed under the orders of the government. He also edited Khadimul Harmain, which was the organ of Anjuman-i- Khadimul Harmain of which the Maulana was assistant secretary, He was a good writer and a poet and composed poetry under the pen name, Shaheed and was a pupil of Aarzoo Lakhnavi. After the partition of India his son, Maulana Habib

Ansari had migrated to eastern Pakistan and Maulana Sibghat Ullah used to pay visits to him at Dacca. During such a journey when he had reached Calcutta, he died there on 19th Ramazan 1364/24th December 1964. The corpse was brought to Lucknow and buried in Bagh Maulvi Anwaar Sahib. He is the author of Sadrul Mudarrisin, a biography of his uncle and teacher, Maulana Inayat Ullah. His other works are translation of Manaqib-i- Razzaqiyah, and Anwarul Ghuyooob (a translation of the pamphlet of Haji Imdad Ullah), a translation of Milal o Nahal, translation of Tarikh i Abul Fida, a translation of Tarikh-i- Islam. He was a spiritual disciple of Maulana Abdul Bari and Hazrat of Ibrahim of Baghdad.

Maulana Sibghat Ullah married the daughter of maulana Azmat Ullah (She died on 21st August 1954) and from her he had three sons and four daughters. The eldest daughter, Humaira was the first wife of Mufti Reza Ansari and she died before her parents. The second daughter, Raihana was married to MrAzeem Ullah son of maulvi Sami Ullah, the third, Maimoona was married to maulana Khalid Ansari son of maulana Sakhawat Ullah. She has also died; the fourth Adiba is still unmarried and is in Karachi in Pakistan. The descriptions of the sons of maulana Sibghat Ullah is as under

(22) Maulvi MUHAMMAD HASHIM: He was the eldest child of Maulana Sibghat Ullah and was born in 1917. He received education in Madrasa-i-Nizamiyah and the Oriental Department of the Lucknow University and following the foot-prints of his father he became a famous orator and specialized in the describing the life of the holy Prophet (*milad-khwani*) He was a great social worker and took keen interest in the social and educational matters of the Muslims. He was amongst the founders of the Deeni Taleemi Council under which innumerable religious educational organizations were established throughout Uttar Pradesh. He was also vice President and a very active member of Anjuman-i-Islahul Muslimeen, the premier and most important organization of the

Muslims of Lucknow, which is running a big orphanage of both boys and girls and also educational institution taking from primary school to Degree College; and is also managing different graveyards of the city His very active social life had adverse affect on his health and he died on 14th Jamadius Sani 1408/February 5, 1988.

Maulana Hashim married the daughter of Maulana Izzat Ullah (she died in May 1979) from whom he had four sons and three daughters. The eldest, Fauziyah is married to Mr Muhammad Shoaib, son of Maulvi Habib, the second Jameelah is married to Dr Iqbal Ahmad and the third Ruqaiya is married to Mr Kafil Ahmad, a descendant of Maulana Qudrat Ali. All of them have several issues.

(23) Mr. IQBAL HASHIM: He is the eldest son of Maulana Hashim and was born in February 1947. After receiving education in science he became a Lecturer in Shia Degree College. Lucknow and now is working as Reader and Head of the Department of Chemistry. His wife Nasreen, a lady of fine temperament, is the daughter of Shaikh Murtuza Ahmad son of Shaikh Mustafa Ahmad. They have two sons, Muhammad Faiz (born in 1975) and Muhammad Khateeb (born in June 1982) Muhammad Faiz after taking MBA degree is now in service at New Delhi On October 11, 2003 he was married to her maternal cousin. Khateeb is still receiving education.

Mr Iqbal Hashim is a man of religious temperament and after performing Hajj a few years back, has performed Umra this year. He is a man of principles and does not believe in compromise in the matters in which he thinks himself on the right side.

(24) Mr MUMTAZ HASHIM: He is the second son of Maulana Hashim and was born on March 21, 1949 He passed B.E. From the Muslim University and is now posted in Ghaziabad as Executive Engineer in the Electricity Department of the government. He

married Nishat, the daughter of Late Mr Moin Ahmad, son of Munshi Mashkoo Ali and has a son

(25) Mr ANWAR HASHIM (born in 1950): After completing education he migrated to Pakistan Quite late he married the daughter of Mr Muhammad Shahab, the son of Maulvi Muhammad Baqa from whom he has a daughter

(26) Mr. IFTEKHAR HASHIM (born on 1ST December 1958): After completing education he migrated to Sharjah and is serving there. He married Tahmina, the daughter of Maulana Muhammad Masood bin Maulana Muhammad Baqa. They have

(27) Maulvi MUHAMMAD HABIB ANSARI: He is the second son of maulana Sibghat Ullah and was born in `1927. He received education in Madrasa-I-Nizamiyah and the Oriental Department of the Lucknow University. In 1946 for sometime he was a member of the editorial board of the daily HAMDAM. After the creation of Pakistan he went to Dacca Apart from his business activities he participated in all sorts of social and literary activities. After the division of Pakistan he had to shift to the western wing of Pakistan There he could not get well settled and went to his sons at U.A.E.M where he died in. He was married to the youngest daughter of maulana Inayat Ullah from whom he had four sons who are being described as under:

(28) Mr. MUHAMMAD SHOAIB INAYATULLAH: he is the eldest son of Habib Mian. He is employed in Dubai and was married to maulana Hashim's daughter Fauzia from whom he has issues of who two are Muhammad Murtuza and Muhammad Mustafa.

(29) Mr. MUHAMMAD ZUBAIR FAKEER ULLAH: He is the second son of Maulana Habib who is in service in Karachi. He married Ghazala who so far this writer knows, is related to the Qidwai family of Bara Gaon, district Bara Banki.

(31) Mr. HUSAIN HABIB: He is the third son of Maulana Habib and passing B.Com.is in service in Dubai .On 6TH November 1990 he married Aisha, the daughter of Mr. Rafi Ullah bin Maulvi Sami Ullah

(32) Mr MUHAMMAD SALMAN: He is the fourth son of Maulana Muhammad Habib. After completing education upto the graduation level he is in service in Karachi .He married Shadaab who is daughter's daughter of Mufti Inayat Ullah's second daughter, Qamar.

(32) Mr. MUHAMMAD AMIN: He was the third son of Maulana Sibghat Ullah and was born in 1347/1930.He received education in Husainabad High School, Lucknow and there after joined the Agricultural College, Kanpur but could not complete B.Sc., Agriculture and migrated to Pakistan.There he was in service in Hyderabad (Sindh) He died at a comparatively younger age. Mr. Amin was married to the daughter of Mr, Vakil Uddin of Bijnor from whom he had a son, Noorul Amin and a daughter, Humasira. Noor-ul-Amim, so far this author knows, has completed Chartered Accountant's course and Humaira is now a full fledged Engineer. Maulana Amin was a through gentleman of charming habits.

(33) Hakeem MUHAMMAD SAMI IRADAT ULLAH: He was the youngest son of Maulana Hidayat Ullah and after studying upto middle standard (*mutawassitat*) he studied *Tib* (Arabic system of medicine) He was a very good pulse reader and had he been serious towards his profession, he would be a good physician He had poetic talents also but misused them and indulged in composing non-serious verses. He died on February 16, 1969 at an age of above 70 years.

(34) Maulana SALAMAT ULLAH Bin Maulvi Sharafat Ullah: After conventional elementary education he adopted the modern system of education and read upto F.A. standard. After that he

took up Dars-i- Nizami and studied from Maulana Abdul Majeed, Maulana Abdul Bari, Maulana Abdul Azeez and Maulvi Najeeb Ullah. He was a good mathematics teacher and in the beginning used to teach mathematics and Persian in Madrasa-i- Nizamiyah but he also started teaching Arabic. He was incharge of the hostel of the *madrasa*. He is the author of Faraiz-i-Ghausiyah which was published He also wrote detailed commentary on Aqaid-i- Nasafi and also notes on Sharah Waqayah. His personal diary contained some very important information and from the same the present writer discovered that his actual date of birth is December 11, 1924. In the field of spiritualism he was a disciple of maulana Abdul Bari.

Maulana Salamat Ullah was deeply interested in politics, particularly relating to the Islamic world. At the time of the Tripoli War he was the joint Secretary of Anjuman-I- Mueedul Islam and in that capacity collected and sent funds to Turkey. He did the same during the time of the Balkan War. At the end of the Great War when the Khilafat Committee was formed and No Co-operation movement started the Maulana became its active member and on 9th December 1921 he along with Pundit Jawahar Lal Nehru, Ch. Khaliq -uz- Zaman and others was sent to jail

On 5th Shawwal 1346/ 1927 the Maulana had a severe attack of paralysis. Although his right hand and leg very badly affected and had become useless, his general health remained quite satisfactory. For a few years he remained in the same condition but by 1930 he was totally paralyzed and in the same state he died on 31st December 1932.

Maulana Salamat Ullah married the daughter of <Maulana Abdul Azeez bin Maulana Abdus Salaam from whom he had a son, Maulana Muhammad Shafi Hujjat Ullah and a daughter who was the second wife of Maulana Qutub Uddin Abdul Waali. She died of paralysis in 1978..

(35) Maulana MUHAMMAD SHAFI HUJJAT ULLAH bin Maulana Salamat Ullah: He was born on 12th Safar 1317 / 1899 and was educated in Madrasa-i- Nizamiyah and passed the Mulla examination from the Allahabad Board. Thereafter he joined the Agricultural College, Kanpur but had epilepsy attacks and had to come back, and started teaching at the Madrasa-i- Nizamiyah. During the Khilafat movement when Madrasa-i- Islamiyah was opened in the Zakarya mosque in Calcutta, on the invitation of Maulana Aazad he went there as a teacher and after sometime became Afsar Mudarris (Head Master) He also became President of the Khilafat Committee of Calcutta. In connection with a political speech relating to Mustafa Kamal Pasha he was arrested in Rabiul Awwal 1341/ November 1922 and was imprisoned in Biramo\pur jail Murshidabad. After becoming free he returned to Lucknow and started teaching in the Madrasa. Subsequently he joined the Aligarh University as a theology teacher and remained on that post from 1935 to 1941 He came back to Lucknow in 1941 and became *Afsar Mudarris* in Madrasa-i-Nizamiyah. Later he left that job and joined the Madrasa-i- Aaliyah, Calcutta. After the partition of India when the Madrasa shifted to Dhaka he also went there but after the division of Pakistan he came back to India and spent the remaining period of his life with his eldest son, Dr. Nasim Ansari at Aligarh and died there on 6th February 1979. He was the last great scholar of Farangi Mahal who had equal command on both *Maqoolaat* and *Manqoolaat*.

Maulana Shafi married thrice, His first wife was the daughter of his uncle, Maulvi Hidayat Ullah He had issues from her but none survived and she herself died in Jamadi ul Awwal 1340/ 1921. In RabiulAwwal 1343/1924 he married the daughter of Munshi Shaukat Ali of Kakori. From her the early two issues, a son Muhammad Rafi and a daughter, Fatema. died young. In Rabiul Awwal 1347/ 1928 one more son, Dr. Muhammad Nasim was born and in Zil Hijja 1347 / 1928. Second daughter, Wasima was born in ZilHijj, 1348/ 1929

Since then Maulana Shafi had two more daughters, Khadija and Rashida. All of them are married.

(36) Dr. MUHAMMAD NASEEM ANSARI: He is the eldest son of Maulana Shafi and was born on 1st Zil Hie 1347/ 1928. After early education at Aligarh he passed M.B.B.S. examination from the Calcutta Medical College Then he went to England and became F.R.C.S. Even after that for a few years he stayed in England. After returning to India he joined Jawahar Lal Medical College, Aligarh from where he retired as Professor of Surgery (circa 1990) He was considered among the best surgeons of India. After retirement he has settled down in Lucknow and is doing private practice.

Dr Nasim, though by profession a surgeon, is deeply interested in Urdu literature and is also well versed in Persian and Hafiz is among his favourite poets. He is the author of an Urdu book; Jawab-i- Dost which in a sense can be called autobiography written in his own typical pleasant style. It has been translated in English and published from U.S.A. He is also the author of an important book on surgery.

By nature Dr Naseem is a thorough gentleman always eager to help others His social circle is very wide and includes all sorts of persons. He is widely travelled man and visited African, European and American countries many times He has also performed Umra.

Dr Naseem married Dr Zeenat who belongs to a respectable Qazi family of Calcutta. She also retired as a Professor in Pediatric from the Aligarh Medical College. They have two daughters and a son. The eldest daughter, Zeba Intekhab, is a F.R.C.S. doctor and is living with her husband Mr Asad Ullah, son of Maulvi Farhat Ullah, in Canada. They have a daughter Aaisha Zeenat Ansari and a son Adil Barkat Ullah Ansari. The second daughter is Zoya Neyyera Birjees, is an Engineer and is in service. She is married to Ahmad Fatehally of Bombay. They have two children. The elder, Amena

was born on 1st February 1991 and the son Ansaar Fatehally was born on June 11, 1995. Dr. Naseem's son, Engineer Muhammad Saleem Itrat Nasim Ansari was born on August 15, 1963. He is an Engineer and is serving in one of the reputed companies of India and at present is posted in Bangalore. He is married to Fareeha, daughter of Mr Arshad Abbasi of Kakori. They have a son, Faisal Naseem Ansari, who was born on 24th May 1994 and a daughter, Aiman Sadiya Parveen who was born on 7th May 1998.

(37) Mr MUHAMMAD WASEEM ANSARI: He is the younger son of Maulana Muhammad Shafi and was born in 1935. He received early education in Madrasa-i- Aaliyah, Calcutta. There after he received early education in Engineering from the Dhaka polytechnic. Then in 1964 he received Electric Engineering degree from London From 1965 to 1971 he was Director Communication in Eastern Pakistan. After the division of Pakistan he shifted to Karachi where he held the same post. In 1968 he married Fatema, a member of a Zubairi family of Dhaka. They have three daughters, Sarah, Farah and Mariya and all of them have been married. Their son, Zaeem did MBA and is serving in Grindlays Bank in Karachi. He has recently been married to Sahar the grand daughter of late Mr Yaqeen Ahmad Hashmi of Kakori.

(38) Maulana INAYAT ULLAH: *bin* Maulana Sharafat Ullah *bin* Maulvi Karamat Ullah *bin* Maulvi Abdur Rab Muhammad Mashaikh *bin* Maulvi Saad Uddin: He was born on 23rd Rabiul Awwal 1306/ 1888 He was amongst the last distinguished scholars and teachers of Farangi Mahal who fully maintained the family traditions. He was educated by almost all the distinguished teachers of Farangi Mahal School including Maulana Abdul Bari, Maulana Ainul Quzzatand Maulana Abdul Azeez. Maulana Azmat Ullah, Mufti Muhammad Yusuf. Maulana Abdul Ghaffar, and Maulana Najeeb Ullah. Apart from Dars-iNizami he also studied *Tib* from one of the most distinguished physicians of Lucknow, Hakim Abdul Wali bin

Hakeem Abdul Ali of Jhawai Tola. He was also a good calligrapher and had learnt that art from the famous calligrapher Munshi Shams Uddin. He was especially interested in *Maqoolaat* but after the death of Mulana Abdul Bari he developed interest in *Manqoolaat* also which he had to teach. He was interested in writing from the time when he was a student and at that time he translated Sharifiyah and Sullamul Uloom in Urdu but the works remained incomplete. When he became a teacher he started writing in Arabic a *sharah* of Sullam but the book was taken away by someone and was never returned. By the time he wrote Tazkira-I-lema-I arangi Mahal 1928 he had completed the following books: Zubdatul Mantiq (in Arabic); Hidayatul Mantiq (in Urdu); Arbaon Hadisun; (it was written to be presented to the king of Afghanistan); Al Eqtesad fi Naskhun Nikah fi Irteedat; Zajrul Auliyah min Nikahus Safair fil Sayah; Risalat deen I Hadees. All these complete books have been published There were certain other books, which by that time were incomplete. They are Masnad i Imam Hambal(ncluding genealogy); Risala- Ahwal-i-Hazrat-i- Ghausiyat Mutawwal ul Fawaid al Mutafarriqa min al Kutub al Mutashittatah. Maulana Inayat Ullah started teaching in Madrasa I Nizamiyah from 1905 and except one year when he was working in Madrasa i Hanafiyah, Jaunpur, he remained working as Afsar Mudarris in the same Madrasa. In the field of spiritualism he was a disciple of Maulana Abdul Bari and after his death he, according to his orders, did *bait* from Maulana Abdur Rauf.

He was married to the daughter of Hakeem Muhammad Rashid of Fatehpur who died issueless. Then in 1328 he married the daughter of Maulvi Abdul Ghaffaar *bin* Maulvi Abdus Sattar of Kakori from whom he had three sons and three daughters. The eldest daughter born in Shawwal 1330/ 1912 was married on 8th April 1929 to Haji Wakil Ahmad Qidwai from whom she had seven daughters and five sons, whose names are Inayat Ahmad alias Shabbir Ahmad (wife Mariya); Jamil Ahmad (wife Anjum, daughter of Maulana Hamid); Riaz Ahmad (wife Nishat daughter of Maulvi

Hamid); Shakeel Ahmad (Rukhsana) and Ejaz Ahmad. (Wife Rakhshinda) All of them have issues Mr Jamil Ahmad (who had been a student of the present writer and was close to him) died a few years ago. The names of the daughters of Haji Vakil Ahmad are: Saiyada (wife of Kalim Ahmad); Parveen (w/o Mr Hashim); Zarrin (w/o Mr Mushir); Tahera (w/o Ahmad Mian); Fatema, Safia; and Tahsin (w/o Mr Rifat Alvi) No information about the other issues of Haji Vakil Ahmad is available. After independence the entire family migrated to Pakistan. The second daughter of Maulana Inayat Ullah, Qamar, born in 1339/ 1920 was married to Mr Akhlaq Ahmad Alvi from whom she has two daughters and five sons viz. Farid Ahmad; Javed Ahmad; Ahmad Muslim Farhan Ahmad and Raihan Ahmad .The elder daughter of Mr Akhlaq was married to Mr, Muneer Ahmad and the younger, to Muhammad Zubair, son of Maulana Habib Mian. The third daughter of Maulana Inayat Ullah, Sultana, was married to Maulana Muhammad Habib son of Maulana Sibghat Ullah who has already been described. Both Sultana and Habib Mian have died.

Maulana Inayat Ullah died on 6th July 1941.

(39) Maulana MUHAMMAD HAMID: He was the eldest son of Msaulvi Inayat Ullah and was born on Zil Hijja 1334/ 1916. He passed Intermediate examination from the Aligarh University and joined the government service in U.P. Civil Secretariat Simultaneously he used to look after the family property. He retired from service in 1976 and since then he led a peaceful secluded life till 17th November 1985 when he suddenly died of heart failure,

In December 1943 he married the daughter of Maulvi Habib Ahmsad Alvi of Kakori and from her mother's side she and her three brothers, Mr. Ghulam ul Moin, Mr. Shahir Uddin and Mr. Munir Uddin are descendants of Saiyid Abdur Razzaaq Banswi. Maulana Hamid had six daughters and a son Muhammad Shahid Rahmat

Ullah. The eldest daughter, Nasrin, was married to Dr Zaki Ahmad son of Dr Taqi Ahmad Kakoravi from whom she has two daughters and four sons. The eldest, Farid Ahmad (b. December 27, 1965) has been married in 2001.. The other sons are Razi Ahmad (b. December 22, 1966) Rafi Ahmad (b. 1st January 1967) and Shafi Ahmad (b. 7th August 1972) Dr Zaki Ahmad along with his whole family has migrated to U.S.A. The second and third daughters of Maulana Hamid, Anjum and Nishat were married to two sons of Haji Vakil Ahmad, (late) Mr Jamil Ahmad and Riyaz Ahmad respectively Anjum has a son, Khurram Jamil and a daughter Subuhi; and Nishat has three daughters. Nigar, Jamal and Ruhi, the fourth and fifth daughters of Maulana Hamid were married respectively to Javed Ahmad Alvi and Ahmad Muslim Alvi the sons of the second sister of Maulana Hamid. The sixth daughter, Afshan, is married to Saiyid Mansoor Gauhar from whom she has a son Asad Mansoor (b. March 1984)

The details of maulana Hamid's son, Muhammad Shahid Rahmat Ullah is as under:

(40) Mr. MUHAMMAD SHAHID RAHMAT ULLAH: He was born on 24th August 1957 and after receiving education started his own business. Later he proceeded to U.A.E. and is still there. He is married to Amena and from her he has two sons. He is also called by the name Massarrat.

(41) Maulvi AHMAD HUSAIN: He is the second son of Maulana Inayat Ullah and was born in 1919. After completing education he joined service but after the creation of Pakistan he migrated there. He is married to Tara, the daughter of Mr Abdus Samad from whom he has a son Farrukh Inayat Ullah and four daughters, viz. Lilly, Zeba; Roma; and Saba. All of them are married. Lilly has five sons, Zeba has four daughters, Roma had four sons and Saba has three daughters, Farrukh is also married and has a son and a daughter

(42) Maulvi AHMAD HASAN: He is the third and youngest son of Maulana Inayat Ullah and was born on 1st November 1922. He received education from oriental system and migrated to Pakistan where he was a teacher in government school. After retirement he is now leading a secluded life. He was married to Shakila Alvi from whom he has three sons viz. Muhammad Owais, Muhammad Munis, and Muhammad Naved, and six daughters, Mr Ahmad Hasan was a close friend of this author from the very childhood but it is regrettable that we could not get any contacts and no further details about his family are available. .

The family history of the descendants of the four sons of Mulla Qutub Uddin Shaheed concludes here but there is another family commencing from the daughter of Mufti Muhammad Yaqoob *bin* Mulla Abdul Azeez *bin* Mulla Saeed *bin* Mulla Qutub Uddin which through matrimonial alliances from the members of the subsequent generations of the sons of Mulla Qutub Uddin and also through the academic pursuits was so much mixed up with the Farangi Mahal family that they actually became a part of it. It is therefore necessary to give a brief description of the members of this family.

The above family starts from Shaikh Faiyaz Ali who was a son-in-law of Mufti Muhammad Yaqoob. After his marriage he settled in Farangi Mahal and both of his sons viz. Maulvi Qudrat Ali and Maulvi Wazir Ali were brought up and educated in Farangi Mahal. The descriptions of the family members are as under:

(1) Maulvi QUDRAT ALI: He was a student of Maulana Noorul Haq under whom he completed the prescribed courses and then went to Madras and finalized his education from Mulla Bahrul Uloom. He spent his whole life in the service of knowledge and education and some of the distinguished scholars of Farangi Mahal also benefited themselves from his erudition. He was married to a daughter of Mulla Bahrul Uloom who died leaving behind a daughter

who died in 1260/1844. The daughter was married to Maulvi Niyaz Ahmad son of Maulvi Wazir Ali. Maulvi Qudrat Ali remarried in the family of the Shaikhs of Lucknow. From this wife he had two sons and a daughter who was married to Maulana Abdul Haleem son of Maulana Abdul Hakeem .The names of the sons were Maulana Zafar Ahmad and Maulana Abdur Rehman. Maulana Qudrat Ali died in 1263/1847.

(2) Maulvi ZAFAR AHMAD: He completed his education and was married to the daughter of Malikul Ulema Mulla Haider. He died in 1266'/ 1850 leaving behind a son, Maulvi Fakhruddin.

(3) Maulvi FAKHUR UDDIN: He completed education in Farangi Mahal. He was a very wise man and an excellent preacher and was a disciple of Maulvi Abdul Waali. He was married to the daughter of Shaikh Zainul Aabedeen of Sehali who was a descendant of a cousin of Mulla Qutub Uddin. She died leaving behind three daughters one whom was married to Maulvi Muhib Ullah *bin* Maulvi Ehsan Ullah, the second was the wife of Maulvi Ibrahim *bin* Maulvi Ali Muhammad and the third was the wife of Maulvi Abdul Majeed, and also a son, Maulvi Nizam Uddin .Maulvi Fakhur Uddin remarried her cousin, the daughter of Maulvi Muhammad Ali son of Mulla Haider who died issueless. For the third time he married in Calcutta where he died on 11th Jamadiul Awwal 1310/1892

(4) Maulvi NIZAM UDDIN *bin* Maulvi Fakhruddin: He was a student of Maulana Abdul Hai and became a distinguished scholar. For sometime he engaged himself in teaching but gave it up afterwards. He had also studied *Tib* and after going to Varanasi he started medical practice there. In 1329/1911 he fell ill and returned to Lucknow where he died of tuberculosis in the same year. He married the daughter of Maulana Abdur Razzaaq but she died issueless. Maulana Nizam Uddin also married in an outside family

in Banaras. From that wife he had a daughter and a son, Mr. Naseer Uddin. Both the mother and the daughter died of tuberculosis.

(5) Maulvi NASEER Uddin: He lived in Farangi Mahal and had full command on English and after graduation he had appeared in M.A. examination when he became a patient of TB and died in 1338/1919. He was married to the daughter Shaikh Abid Ali of Nainamau from whom he had a son, Jamil Uddin.

(6) Mr JAMIL AHMAD: he was brought up at Nainamau, the residence of her mother and married the younger sister of Mr Mujeeb Uddin Qidwai (retired Assistant Commissioner, Excise) from whom he had four daughters and two sons, Adeel Uddin and Kafeel Uddin. The latter is son-in-law of Maulana Hashim. Jamil Uddin Sahib died of tuberculosis long ago. All his daughters are married and both the sons are employed.

(7) Maulvi ABDUR RAHMAN: He was the second son of Maulana Qudrat Ali and was married to the daughter of Maulvi Abdul Jame bin Maulvi Nafe. She died issueless. Then he married the daughter of Shaikh Ali Bakhsh. Both of them died quite young in 1286/ 1869 and left behind a son, Maulvi Abdul Hafeez.

(8) Maulvi ABDUL HAFEEZ: He completed the prescribed course and married the daughter of Maulvi Fasih Ullah, the grandson of Maulvi Muhib Ullah. Leaving behind a son, Abdul Baseer, both the parents died simultaneously within fifteen days. After his parents death Abdul Baseer was untraceable.

(9) Maulvi WAZIR ALI: He was the younger brother of Maulvi Qudrat Ullah. He died young and left behind only one son, Maulvi Niaz Ahmad.

(10) Maulvi NAYAZ AHMAD: He received education from his uncle, Maulvi Qudrat Ali. He also died young on 7th Ziqada,

1274/1857. He left behind a son, Maulvi Nisar Ahmad and a daughter who was the wife of Maulvi Faqeer Ullah. They died issueless. From Tazkira-i-Ulema-i-Farangi Mahal it appears that Maulvi Nisar Ahmad had migrated to Rampur Since then nothing is known about him or his descendants.

Chapter VI

CONCLUDING REMARKS

There is a tradition that about his Ansar companions once the holy prophet prophesized that by the passage of time instead of increasing the number of their descendants, it would go down and a time would come when they would be like salt in flour;but at the same time learning and education would always be with them. This tradition might be related to the holy Prophet or not, but it is a fact that history proves that whatever has been stated is quite true.

At the time of the holy Prophet two tribes of Madina, Aus and Khazraj, after conversion were given the name of ' Ansaar' (The helpers) They made every sacrifice for Islam and were the most trusted people of the Prophet.after whose death they voluntarily gave up their claim for coming in power. They made every effort to keep themselves away from the subsequent civil wars, which were so much detrimental to the cause of Islam. According to the above mentioned prophesy, the reduction in their number started from the Event of Hurrah, when during the reign of Yazid *bin* Moaviah the entire population of the companions of the holy prophet was wiped off and only those few families of Ansars survived who for the holy wars had left Madina prior to that event.

So for the knowledge goes, the Ansar families are limited only upto Iran, Afghanistan, Pakistan and India. Madina from where Ansars originated have now no such families who claim their descent from the original Ansar companions of the prophet and,so far the present writer knows,there is only one Ansari family there and that too has migrated from Farangi Mahal (India)

In Iran, the present writer came across with two such families who call themselves Ansaris. In the history of Persian literature we learn of Fasihi Ansari who from maternal side was a nephew of Maulana Jami, the famous poet. One of the present writer's Iranian friend, Dr Akbar Suboot who being deeply interested in *Maqoolaat*, for the teaching of which Farangi Mahal is renowned in the whole world, on the basis of his researches once told the present writer that Shaikh Sadi was an Ansari and descended from Hazrat Saad bin Abada, the prophet's companion. If his theory is correct, then Sadi might have adopted his pen name after the name of his ancestor and not Sad-i- Zangi, the ruler of Shiraz.

In Afghanistan only one Ansari family of Herat has come to the knowledge of the present writer. A French scholar made research on Shaikhul Islam Abdullah Ansari. His French book has been translated into Persian under the title; *Sarguzasht-i-Pir-i-Heart* and has been published from Afghanistan .The book also contains a paragraph relating to the descendants of the Shaikhul Islam but under it the padegary of only one family has been given and the interesting fact is that till about ten generations the early ancestors of that family are the same who are the ancestors of the Farangi Mahal family. It is regrettable that information about any other Ansari family in Afghanistan could not be made available. It may however be mentioned here that according to Chishtiyah Behishtiyah of Ala Uddin Barnawi, at the time of the Mughal invasion on the present Afghanistan, a whole clan of Ansaris existed in Herat and according to Tazkiratus Saleheen of Muhammad Abdul Haleem, at the time when the ancestors of the Ansaris of Pail and Panipat migrated to India (most probably at the time of Timur's invasion) Herat was being ruled by them and Beeruk Shah, the father of Khwaja Malik Ali, who migrated to India, was the king of Herat. So it is possible that still there might be some more families although most of them might have migrated at the time of the second migration during Timur's invasion.

In India near Madras City there is a grave, which is said to be of Hazrat Tamim Ansari, a companion of the holy prophet. If it is correct, then he is the first Ansari who reached India. In northern India the details of the first arrival of Ansari families is recorded in Chishtiyah Behishtiyah according to which Khwaja Jalal Uddin son of Khwaja Salim, son of Abu Ismail, son of Khwaja Obaid Ullah son of Khwaja Mansoor, the brother of Shaikh ul Islam Abu Ismail Abdullah Ansari, was among those who came to India for the first time. Shaikh ul Islam Abdullah Ansari died in 1088 A.D. Taking about 25 to 30 years per generation, the period of Khwaja Jalal Uddin (5th generation of Khwaja Mansoor) must be the same when Changez Khan was plundering Khurasan. It is thus quite evident that the cause of the migration of the Ansaris of Herat was a consequence of the Mughal invasion and its period must be the time when, as mentioned in Tohfatul Ahbab, Sultan Iltutmish was ruling India. Allauddin Barnavi also makes it clear that during the sixth generation of Khwaja Jalal Uddin, except Khwaja Sharaf Uddin, the entire Ansari clan returned back to Herat. The relevant extracts from the Chishtiyah Behishtiyah have already been reproduced in the Introduction and from them three things become clear: (1) In the fifth generation of Shaikhul Islam Abdullah Ansari, the Ansari clan of Herat came to India and it included Jalal Uddin who was a descendant of the Shaikhul Islam's brother Khwaja Mansoor and the ancestor of Ansaris' of Barnawa. (2) After staying for several generations in India, at the time of Makhdoom Badruddin's birth the whole clan, except Makhdoom Sharaf Uddin, returned back to Herat. Makhdoom Badruddin is stated to have died in 788/1386 at the age of 120 years. He therefore, must have born near about 1266 AD. But if his ancestor Khwaja Jalal Uddin, who came to India after Changez's invasion in 1220AD, and he, were five generations away, the above date of birth does not seem to be correct. He must have born much later and so would be the case of his son and grandson, Makhdoom Ala Uddin, who is stated to have died at Rapri in 875/1470. Since we are not writing Barnawa family history, all this is irrelevant. The only fact

with which we are concerned is that the tribe went back to Herat. (3) Qutub-i- Alam Shaikh Ala Uddin was Nineteen generations with the Shaikhul Islam and his ancestor might also be among those who went back to Herat and he himself came after many generations when Makhdoom Ala Uddin was heading the Barnawa family. So both of them were contemporaries (I am indebted to Maulana Muhammad Ahmad of Shaikhpur Barnawa who about thirty years ago gave me an opportunity to study Chishtiyah Behishtiyah and also related the ups and downs of the family. I thank his brother also who led me to that mound which is said to be the site of Lakkhi Mahal, which was constructed for the destruction of Pandavas and where the tomb of Makhdoom Badruddin exists.)...

Apart from the Barnawa family the other Ansari families belong to Saharanpur, Panipat, Lucknow (Farangi Mahal), Sambhal and Ghazipur (Yusufpur) and in some scattered villages of Moradabad and Avadh. The families of Farangi Mahal and Panipat (including Pail) originated from two sons of Shaikhul Islam Abdullah Ansari namely Khwaja Jabir Muqarrib-i-Bari and Khwaja Muhammad respectively. The ancestor of the families in Bara Banki (Avadh) originated from a third son of the Shaikhul Islam named Khwaja Abubakr. According to the pedigree of the Farangi Mahal family their ancestor Qutub-i-Alam Ala Uddin was in the 19th generation of the Shaikhul Islam and according to Qari Muhammad Abdul Haleem, the author of Tazkiratul Aarifin (dealing with the Ansaris of Panipat) Malik Ali, the ancestor of the Panipat and Pail families who came to India, was in the 18th generation. It confirms that both were contemporaries and must have come together during the general exodus at the time of invasion of Timur and that might be the case with the descendant of the third son, Khwaja Abu Bakr, from whom the families of Sidhor, Rasauli etc in Bara Banki (Avadh) originate. (The families of Fatehpur and Subeha are related to Sihali branch to which Mulla Qutub Uddin the ancestor of the Farangi Mahal family belonged)

The largest number of Ansari families in India is found in Saharanpur and its surrounding villages like Ambehta, Deoband etc from where present writer's student-life friend's Khwaja Zameer Husain Ansari and Dr Zaheer Ahmad Ansari (now both in Pakistan) belonged. To the same families belonged Mr Ayaz Ansari and Dr Asloob Ansari, the former Head of the Department of English at Aligarh University but both are now settled in Aligarh and could not furnish any useful information. It is unfortunate that inspite of all other efforts the present writer could not get any information about their lineage although according to his belief their ancestor also might have come during Timur's invasion.

In Sambhal, district Moradabad, there are some Ansari families to which my friends Mr Khalid Husain Khan and Mr Zia Uddin (the present Director of the Khuda Bakhsh Library, Patna) belong. Mr Khalid's ancestors held high ranks during the later Mughal period and were given the title of Khan. These gentlemen also could not provide me with their pedigree or supply useful information about their ancestors. The author of Tazkiratul Ahbab mentions that the Qutub-i-Aalam after coming to Sehali had gone back to Panipat to see his brothers and in the same journey died in Barnawa. From this statement it becomes clear that the Qutub-i-Aalam must be accompanied with his brothers also and in the light of this statement, the statement of the author of Tazkira-i-Ulema-i-Farangi Mahal seems correct that some of the Ansars of Panipat were descendants of some brother of the Qutub-i-Aalam and the same case might be with the Ansari families of Sambhal who might be the descendants of some other brother of the Qutub-i-Aalam who in Tazkira-i-Ulema-i-Farangi Mahal has been named as Masood. In short, it appears that during Timir's invasion many members of the Ansari clan of Herat came to Panipat. From there Qutub-i-Aalam migrated to Gadya (District Bara Banki) and then to Sehali; his brother, Masood, migrated to Sambhal and another brother, along with other migrants, stayed in Panipat.

The Ansari family of Yusufpur in Ghazipur district is a distinguished family of Uttar Pradesh and in past as at present have produced some very reputed persons like Hakim Naabena, Dr Mukhtar Ahmad Ansari (the famous freedom fighter) etc. and at present also two of its members are M.L.A.s and a third is the Vice-Chancellor of the Aligarh Muslim University. I have several times been promised to be provided the pedigree but it has never been fulfilled. So it can't be said from whom their lineage begins. It is however sure that they are genuine Ansaris and they have some common relationship with the Farangi Mahal family.

Apart from the Ansari families whose ancestors migrated to Hyderabad from Farangi Mahal, there are some other Ansari families in Deccan and they perhaps originate from a third saintly figure named Ala Uddin, whose tomb is near Gulbarga and who was a bit senior to the two distinguished persons of the same name whose mention has already been made. In Tazkira-i-Ulema-i-Farangi Mahal where it has been mentioned that Ala Uddin Khilji was a disciple of Makhdoom Ala Uddin (who has wrongly been considered as the ancestor of the Farangi Mahal family) perhaps he has been confused by this Ala Uddin of Gulbarga who was contemporary to Sultan Ala Uddin Khilji. Present writer's friend, Dr Taiyab Ansari, belongs to this branch. He had provided some details of this saint but they do not throw light on his ancestors.

In addition to the above-mentioned genuine Ansari families there are also some other families who claim their descent from the Ansaris of Madina. Such a family is in Sitapur who has relationship with Farangi Mahal but they have now started writing Ayubi as their surname. This family actually migrated from Bara Banki district and its present representative is Mr Arif Kamal Ayubi.

The present writer considered that Ansari families are not found beyond Ghazipur in U.P. but Dr Matin Ahmad Saba of Muzaffarpur

University informed that he also belonged to an Ansari family. He did not however produce any document in its support. He, however, showed me some correspondence between some representative of an Ansari family of Saharanpur and some gentleman of Darbhanga from which it appeared that such a family existed in Darbhanga also. Dr Hamidi, a reputed physician and a distinguished poet of Muzaffarpur, whose wife belongs to an Ansari family who had migrated from Farangi Mahal to Monger, also claims to be an Ansari.

Pakistan, apart from the Ansari families migrated from different parts of India there, must be having some families who made Punjab their home centuries ago. Thus Makhdoomul Mulk, who commanded great respect from the emperor Akbar but ultimately had become a victim of the conspiracies of Shaikh Mubarak and his party, belonged to an Ansari family of Punjab. There is possibility that members of that family might still be there.

From the above it will be seen that during the last fourteen hundred years only a very limited number of Ansari families still survive and this confirms the statement that a time would come when the number of Ansaris would be like salt in the flour. The question now arises that in India a big percentage of Muslims write Ansari as their surname (and many of them are friends of the present writer) This big group is of those artisans who till the middle of the fourth decade of the 20th century had weaving as their profession. They were simple, honest and thoroughly religious but mostly illiterate and it was why that in the feudal classes who belonged to the so-called high castes (there is no caste system among Muslims) they were looked upon and ridiculed. As a result of this, certain political leaders united them and gave the name of Momin Ansar, and gradually they have started calling themselves Ansari. The difference between these two types of Ansaris is that the old type of Ansaris claims their descent and pedigree on racial basis, claiming to be semetic Arabs; while the neo- Ansaris came

into existence on occupational basis. At present this community is more advanced (both in respect of education as well as wealth and status) in comparison to the families who once ridiculed them when they were illiterate. But the unfortunate aspect is that on racial basis also they are longing to be called Ansari which is not a fact; and recently a colleague of the present writer has written a voluminous book in which without any concrete proof or quoting any source it has been claimed that these neo Ansaris descent from Hazrat Abu Ayub Ansari and there is a chapter 'From Abdullah to Abdullah' in which without any basis Abdullah has been named as a son of Hazrat Abu Ayub Ansari and he has been made the ancestor of Shaikhul Islam Abdullah Ansari.. The ancestors of the Shaikhul Islam were not obscure persons. Their names are mentioned in the pedigree of the Shaikhul Islam given in the important sources like Tazkiratul Huffaz of Imam Zahabi (d. 748/1347); Tabaqat-i-Hanabelah of Ibn Rajab (d. 795/1393; Nafhatul Uns of Maulana Jami; Shazratuz Zuhab of Ibn-i- Amad; Miratul Ansab of Zia Uddin Alvi etc. etc. In Sarguzasht-i-Pir-i -Herat all these pedigrees have been discussed but among none of them Abdullah has been mentioned the name of any son of Hazrat Abu Ayub although names of his four sons are found. The pedigrees of families are bases on racial and not on occupational grounds; and in Islam the greatness or lowliness of a man or a group of men is determined on the basis of piety and not on race of family. I have no hesitation to say that till two generation back the ancestors of these neo Ansaris had the greatest number of Huffaz and religious people and were more pious than the so called upper class of the Muslims. To be of pure Indian origin is not a matter of shame and there is no need for anyone to connect with reputed Arab, Iranian or Afghan ancestors. The old Ansari families had their own characteristics and the neo have their own. It would be better if the distinction is maintained and the neo Ansaris continue calling them MominAnsars, and use the surname Momin as is being done by Dr Muhi Uddin Momin, the writer of the book mentioned above. It may also be mentioned here that the sur-name

Ansari only indicated the racial aspect of a particular person and not a matter of pride as is generally considered (It should be kept in mind that before Islam the tribes who were later called Ansar were just like backward class of today. They became honorable only because they helped the holy prophet)

The other part of the traditional prophesy that the Ansaris (descendants of Hazrat Abu Ayub Ansari) will always have knowledge and learning, is also correct to a great extent. No doubt their ancestor Mansoor-i-Mat (or Mehmet (Turkish pronunciation of Muhammad) or Samit, as mentioned in Chishtiyah Behishtiyah) came to Khurasan as a crusader, but the next generations were of saints and learned people. Shaikhul Islam Abdullah was a great scholar and his *Munajats* and other literary works prove that he was also a great saint, a distinguished writer and also a poet. The same was the case of his father, Abu Mansoor Muhammad Balakhi, who was so much busy in his intellectual pursuits that he could not get time to pay attention towards his family. That was the case with the prior generations also. The succeeding generations of the Shaikhul Islam had the same characteristics. Thus Khwaja Jabir, a son of the Shaikhul Islam and the ancestor of the Farangi Mahal family, had the title of Muqarrib-i-Bari (close or close to God) which indicates that he was a Sufi of very high order; and for a Sufi who ponders over the metaphysical aspects of life like a philosopher, it is necessary to be having a philosophical bent of mind for which proper training through education is required. His descendants must also be educated people of sufistic bent of mind and even in his eighteenth generation Khwaja Ala Uddin, who was first to come to India, was known as Qutub-i- Aalam (the Sufi of the highest order) After coming to Sehali, the family maintained its tradition and produced scholars like Mulla Hafiz (better known as Mulla Hafiz-i- Lahauri), Shaikhul Isla Mulla Ahmad, the great grandfather of Mulla Qutub Uddin Shaheed, etc. After Mulla Qutub

Uddin the scholarly and intellectual pursuits of the family members have been mention in this book.

Apart from the Farangi Mahal family, the other houses of Ansars have maintained their scholarly traditions. The families of Fatehpur, district Bara Banki and its surrounding villages are branches of the Sihali family and they were also educated people and produced scholars like Mulla Kamal Uddin, the teacher of Mulla Bahrul Uloom. The Panipat family to which the literary figure, Maulana Hali belonged, had brilliant scholarly traditions as is mentioned in Tazkiratul Aarifeen. Barnawa family descending from Shaikhul Islam's brother, brought the scholarly traditions with them and maintained them in India also as is clear from the statements of Ala Uddin Barnawi who himself was a great scholar of Shah Jahan's period and wrote the important Tazkira, Chishtiyah Behishtiyah. His early ancestors in India not only imparted education but also established educational institutions at Delhi and Sarsil

In respect of the Farangi Mahal family it may be mentioned here that they were great scholars – some of them being of the status of Mulla Sadra and Jalaluddin Dawwani – but, like Socrates, their main attention was towards teaching and intellectual guidance of their pupils who spread Islamic learnings throughout India, as has been mentioned by Maulana Ghulam Ali Azad Bilgrami and others. Their students like Mulla Muhib Ullah Behari were important writers but their literary achievements were mostly limited upto commentaries, annotations etc the main purpose of which was to educate their pupils and make them perfect scholars. This was the aim of Mulla Nizam Uddin, Mulla Bahrul Uloom, Mulla Hasan, Mulla Mubeen, Mulla Noorul Haq, Maulana Naim and others from whose students originate different reputed educational institutions of Islamic learning like the Badaun school, the Bareli school and even Nadwatul Ulema. These great scholars could have become

immortal by their original writings but they sacrificed themselves for the general high standard of education of their pupils

Farangi Mahal fulfilled their religious obligation of imparting education in Islamic learning for three hundred years. They have done their job and it is now for other institutions to take up this responsibility. The education is still a distinctive feature of this family. Now there is no institution in Farangi Mahal to impart religious education but at least there are two families whose children have received complete education from Nadwatul Ulema and are now busy for the cause of Islamic learning in India and outside. Most of the families in India and also abroad have diverted their attention towards the modern education. Now there is plenty of doctors, professors, engineers, holders of master's degree in Business administration and other technical fields and even the ladies do not lag behind. Among those who are still maintaining the religious aspect are Maulana Jamal Uddin Abdul Wahaab *bin* Mulana Abdul Bari who is busy in spiritual guidance in Pakistan. In India since the revision of Tazkira-i-Ulema-i-Farangi Mahal in 1988 some reputed scholars like Mufti Reza Ansari, Maulana Muhammad Hashim, Mufti Muhammad Atiq and Maulana HBEEBUL Haleem, have passed away but there are still some who are busy in serving religion and maintaining family traditions. Thus Maulana Jalal Uddin Abdul Mateen, son of Maulana Qutub Uddin Abdul Waali, is acting as the *sajjada-nashin* of Maulana Anwarul Haq and himself has his own original style of thinking on modern lines; Maulana Abu Taiyab Ahmad is Imam-i-Eidgah and a respectable man of the city; Maulana Muhammad Fakhir *bin* Maulana Nasir Mian, is busy in spiritual guidance of the common folk; and Maulana Abul Irfan has taken the place of his father, Maulana Atiq and brother Maulana Habibul Haleem. Among the youngsters in this field are Maulana Tariq Rashid who as a missionary is now in Florida in U.S.A., his brother Khalid Rashid *bin* Maulana Abu Taiyab Ahmad and Abul

Hasan Nizam Uddin Muhammad, son of Maulamna Fakhir. It is hoped that they shall maintain the family traditions..

In the field of medicine, the family history begins from Maulana Abdul Hai, the younger son of Mulla Raza. He is said to be a good physican but died quite young. In recent past Farangi Mahal had a very distinguished practitioner in the Unani system, Hakim Wahajul Haq sahib who was considered to be one of the best physicians of Lucknow. His younger brother, Hakim Imtiaz ul Haq was also a qualified Hakim and practiced in Hyderabad. Hakim Mumtaz ul Haq, son of Maulana Aman ul Haq was also a practicing physician who practiced in Bara Banki. Like Hakim Imtiazul Haq, he also died young. Maulana Naseer ul Haq, son of Maulana Ebad ul Haq was also a qualified Physician and after retiring as a teacher, had started medical practice. In the last generation, Hakim Iradat Ullah was a full fledged physican and a very good pulse feeler. He however did not take up this profession seriously. Hakim Meraaj ul Haq, son of Hakim Wahaj ul Haq and the eldest son of Maulana Aslam Maulana Muhammad Kamil Bahrul Uloomi were the other physicans of the time. Maulvi Muhammad Hayat, son of Maulana Baqa, was in government service. Now in modern medical system Dr Nasim Ansari F.R.C.S. *bin* Maulana Muhammad Shafi Hujjat Ullah was, in the family, a pioneer in the modern medical system . After retiring from the post of Professor in surgery from the Aligarh Muslim University Medical College he has come back to Lucknow. His wife, Dr Zenal Ansari, also was a Professor in the Jawahar Lal Nehru Medical College, Aligarh and has retired. Both of them are now doing private practice in Lucknow. was Dr. Muhammad Zubair Rashidul Haq *bin* Maulana Waheedul Haq, after doing F.R.C.S. and taking many other degrees, has settled down in England. Irfan Ullah a grandson of Mufti Reza (son of Farzana) is doing M.D. Muhammad Farrukh Noorul Haq son of Mr. Muhammad Shoaib, has also passed M.B.B.S. and has taken admission in M.D. (Anesthesia) Muhammad-Umair Amanul Haq, son of Dr Zubair Rashidul Haq,

and his sister, Masarrat, are receiving medical education in England. In Pakistan, Dr. Muhammad Tariq and Dr Muhammad Qasi, sons of Maulana Khalid Ansari, are highly qualified doctors. Wife of Dr Tariq is also a doctor.

In the field of Engineering, Mr Abdul Wahab son of Maulana Manzoorul Haq after completing government service has retired from the post of Chief Engineer in the Electricity department. His cousin Mr Muhammad Shoaib Faridul Haq *bin* Maulana Waheedul Haq is working as Senior Manager in Hindustan Aluminum Factory, Renukoot and his brother Mr Muhammad Talha Hafizul Haq is also Engineer but after doing MBA from England is currently working as Jointl Manager in the Delhi branch of 'The Hindustan Times'. Mr Muhammad Altaf, a grandson of Maulana Fazl-i-Haq (from mother's side) has retired from Military Engineering service. Mr Mumtaz Hashim son of Maulana Hashim is Executive Engineer. Mr Moinul Haq son of Maulvi Saeedul Haq who died in U.S.A. was also an Engineer. Mr Eshat Ullah Ansari, son of Maulana Hayat Ullah Ansari, is Engineer in Computer software. Mr Hasan Nizam Uddin is an Engineer in U.K. Two grandsons (sons of daughter Qamar Aziz) of Justice Moin Uddin, Tariq Yusuf Aziz and Wasif Saiful Aziz, are Engineers Arshad Habib Ullah, son of Mr Rafi Ullah *bin* Maulana Sami Ullah, holds the degree of Master of Master of Computer Applications and is in service in U.K.. Salim Ansari, son of Dr Naseem Ansari, is an Engineer and is working on a very high post in a private firm in Bangalor. Mr Fareed Mehdi, son of Dr Mehdi Ansari, is also an Engineer. Among the younger generation, Khalid Saif Ullah, son of Mr Muhammad Latif, a grandson (from mother's side) of Maulana Fazl-i-Haq and Ahmad Fazl-i-Haq *bin* Muhammad Talha have recently taken degrees in Engineering and are working in reputed companies. Anas Wajid, daughter's son of Maulvi Manzoorul Haq, is also an Engineer but after doing M.B.A he is serving in a private firm. In Pakistsn, Mr Muhammad Wasim Ansari, son of Maulana Muhammad Shafi,, is serving as an

Engineer. Jamal Abdul Qadir, son of Maulana Khalid Ansari and his wife Nehal Fatema are Engineers. Humaira, daughter of Mr Amin Ansari, is also an Engineer in Pakistan.

A large number of the members of the family are still in their ancestral profession, teaching, in degree colleges and universities. Mr Ismat Ullah bin Maulvi Izzat Ullah retired as a Reader from Dr Zakir Husain College of the Delhi University. (He died recently) Mr Muhammad Athar, son of Maulana Aslam taught in Pakistan; Dr Muhammad Ghaus, son of Maulana Aslam, was a professor in the Baghdad University; Dr Muhammad Mehdi, son of Maulana Ayub retired as professor from the Aligarh Muslim University; Mr Muhammad Junaid, son of Maulana Aslam, was a Lecturer in Jame-I-Milliyah; Dr Habibul Haq, son of Maulvi Saeedul Haq, is a Reader in Physics in the Muslim University, Mr Iqbal Hashim, son of Maulana Hashim, is Reader in Shia Degree College, Lucknow . Mr Fareed Mehdi, son of Mehdi Ansari, is a Lecturer in the Engineering College of Aligarh University. Apart from them Dr Anwar Ansari, son of Maulana Aslam, who was a senior Professor in the Aligarh University and died while he was still serving, was the first in the family who became a teacher in a modern university. The present writer, Dr Waliul Haq, son of Maulana Wajihul Haq, after working as professor for 12 years retired from the Lucknow University in 1988. In the family he was the first to get the highest honour of getting Certificate of Honour by the President of India and being the first University teacher whose works have been published by foreign universities. The above Certificate of Honour was subsequently given to Dr Mehdi Ansari. Mr Muhammad Amin, grandson of Maulana Fazl-I-Haq (maternal side) is also technically qualified, having M.Ed. degree, but has not made education his profession.

Quite a sufficient number of the members of the family received technical education in Business Management This education is

imparted in two types of institutions viz. the Universities and special Technical Institutes and the Diploma awarded by these Institutes is equivalent (in some cases more important) to University degrees of M.B.A. Among those who received professional education in Business Management, Mr. Muhammad Talha, son of Maulana Waheed ul Haq, who received education in England, is the first. He is now holding the post of Joint Manager in Times of India. Among the earliest degree holders of University are Mr Nameem Habib Ullah and his brother, Aleem Habib Ullah, sons of Mr Azeem Ullah, who received M.B.A. degrees from the Lucknow University and after doing service for sometime both of them are now doing their own business.. Muhammad Salim Anwarul Haq son of Professor Dr Muhammad Waliul Haq, passed M.B.A. from the Aligarh University and now after leaving the post of General Manager in Concorde Company of Tatas, joined a higher post in Reliance Telecom in the end of 2000 Ahmad Habib Ullah, son of Mr Rafi Ullah is M.B.A. and is working in Sam Sung Thereafter many others have received this degree and in the younger generation in India the recipients are: Anas Wajid (from maternal side grandson of Maulana Manzoorul Haq), Muhammad Asad son of Eng. Abdul Wahab son of Maulana Manzoorul Haq and Muhammad Faiz son of Iqbal Hashim son of Maulana Hashim. All of them are in service. In Karachi Muhammad Zaeem Ansari son of Eng. Wasim Ansari is also an MBA.

Apart from those who are qualified in Business Management courses, There are at least three Chartered Accountants in the family. In India Muhammad Saad, son of Mr. Abdul Wahab, is the only Chartered Accountant and at present is serving in Reliance Telecom and is posted in Patna. In Pakistan Salah Uddin Ayubi, son of Mr Khalid Ansari is a Chartered Accountant and his wife, Ayesha, has the same qualification.

Among the other very highly qualified members of the family are Masoodul Haq, son of Maulvi Saeedul Haq, who is M.Sc. and

now belongs to Pakistan is serving in Kuwait, Mr. Muhammad Anas Ansari, son of Hakeem Muhammad Hayat Ansari is M.Sc. and is Assistant Commissioner (Salts), and Mr Nadeem Habib Ullah who has a post-graduate degree in Computers from the London School of Economics and at present is in Dubai. .

Apart from the educational and teaching activities poetry has also been a good time-past of the Farangi Mahal family. In past Maulana Ghazanfar Zaigham; Maulana Abdul Ahad Shamshad, Maulana Barkat Ullah Reza, Maulana Fasih Ullah Wafa, Maulana Muhammad Husain Mateen were the Urdu poets of rank who had compiled their divans most of which were published also. Most of them however composed religious poetry. Among the Persian poets, if Mufti Muhammad Reza is to be believed, Maulana Amanul Haq, the great grandfather of the present writer, was the pioneer in the family. Thereafter, Maulana Najeeb Ullah also composed poetry in Persian. After this group, in the past generation Maulana Rooh Ullah, Maulana Sibghat Ullah Shaheed, Maulana Zuhoorul Haq *bin* Maulana Faz-i- Haq (uncle of the present writer) Maulana Asad Hasan Asad composed poetry in Urdu but the present writer had no occasion to see their works. Apart from them Maulana Iradat Ullah Hakeem and Maulana Kamil Bahrul Uloomi and after migrating to Hyderabad Maulana Asad Hasan Asad also, confined themselves only to humorous poetry. In the present generation, if it is not considered exaggeration, the present writer is the only person in the family who composes poetry both in Urdu and Persian languages and six collections of his Urdu poems and three collections of his Persian poetry have been published under the titles; Ghezalan-i-Khayal, Farogh-i-Shola-i-Dil, Shahidan-i-Maani, Nuqoosh-i-Zeba, Gulzar, Anfas-i-Garm (all Urdu works), Shola-i-Idrak, Khirman-i-Gul(Persian works); and one collection each of Urdu poems and Persian poems are ready for publication; and today he is considered to be the only standard Persian poet of India

and amongst the senior most Urdu poets of the present Lucknow School of Urdu poetry .

So far The Urdu prose is concerned, in the later period of glory when Urdu became more popular than Arabic or Persian, many religious books were written in Urdu. Tazkira-i-Ulema-i-Farangi Mahal was also written in Urdu and the life of its writer, Maulana Inayat Ullah, Sadrul Mudarrisin, was also written in Urdu by Maulana Sibghat Ullah. But the works of real literary value were produced by Maulana Hayat Ullah Ansari who rightly is considered to be among the foremost short story writers and a distinguished novelist of Urdu; and his master piece political novel, Lahu-ke-Phool, is one of the best novels ever written in Urdu language. Apart from the works of Mr Hayat Ullah some other important Urdu books have been written by family members. Maulana Reza Ansari apart from many literary articles,wrote authentic biographies of Saiyad us Sadaat Shah Abur Razzaq Banswi and Mulla Nizam Uddin which have been published. Dr Nasim Ansari wrote Jawaab-i-Dost which apart from being an autobiography,is a good piece of literature. Dr Hajra's edited work, Divan-i-Sauda,which has been published with the financial assistance of the Urdu Academy, is a fine piece of research work. A book of Farzana Reza was also approved by the Urdu Academy for publication. My own book 'Urfi Shirazi' contains important research articles on different aspects of Urfi Shirazi. Apart from that, the present writer have written more than one hundred research articles in Urdu, Persian and English many of which have been published in important magazines. Some of them are: 'Sherul Ajam Aur Zikr-i-Urfi Shirazi' (published in the Quarterly Urdu, Karachi; 'Kulliyat-i-Urfi ki Tadveen '(published in the monthly Burhan, New Delhi)'; Hindostan ka ek Ilmi wa Adabi Markaz- Agra (published in Fikr-O- Nazar Aligarh) 'Hindostan ke Chand Ilmi wa Adabi Marakiz' (published in series the monthly Maarif, Azamgarh); 'Bahadur Shah Zafar aur Jang -i- Aazadi men Unka Hissa '(published by Ghalib Institute, New Delhi),' Lucknow

Ahd-i-Anand Narain Mulla Mein' (published by Ghalib Institute), Sauda ka Ghair Matbooa Kalam (published by the Urdu Academy, U.P.) 'Farangi Mahal' (published in Naya Daur, Lucknow), Mere Karamfarma, Professor Noor ul Hasan Hashmi (published in Naya Daur, Lucknow) They are all long articles written in Urdu. Among the research articles written in Persian, a few are: 'Divan-i-Hafiz-i-Shirazi ba Khatte Urfi Shirazi' (published in Qand-i-Farsi, New Delhi.), 'Shahnama-i-Firdausi wa Hindostan' (published in Iran and included in the book containing articles read in the International seminar on Firdausi held in Tehran), Farsi wa Hindustan (read in an International Gathering of Persian Scholars and published in a volume relating to that seminar.) Some of the articles written in English are: 'Farangi Mahal (published in Encyclopaedia Iranica), Malikush Shoara Abul Faiz Faizi' (published in Indo Iranica, Calcutta); 'A Persian Translation of Fasana-i-Ajaib' (published in Bayaz, New Delhi) All these articles are long enough to be published as independent booklets.

Farangi Mahal played important part in the establishment of Urdu press in Lucknow and Maulana Yaqub was the first to do so. He established press for his newspaper, Karnama. Then Yusufi Press was started by Mufti Muhammad Yusuf mainly for the publication of the works of his father-in-law, Maulana Abdul Hai. Mufti Muhammad Atiq also started a press for publishing his own books. Similarly in 1945 when Maulana Jamal Mian purchased the daily 'Hamdam', he purchased the press also. The last mentioned two presses however did not work for long. Urdu magazines and newspapers were also started from Farangi Mahal Maulana Yaqoob started Karnama. Maulana Sibghat Ullah edited the monthly 'An Nizamiyah', which continued for four years but was ultimately closed by the Govt. order. Then he started Khadimul Harmain. Maulana Asad Hasan Asad also edited Maikhana. Maulana Hayat Ullah started his career by editing Hindustan and subsequently when Qaumi Awaz was started he was appointed its first editor and he made it an ideal

newspaper and gave new dimensions to Urdu journalism After retirement,he edited Sabsath. In 1946 Maulana Jamal Mian edited the daily Hamdam for about a year. Mr Muhammad Haseeb and his elder brother Mr Muhammad Latif (grandsons of Maulana Fazl-i-Haq maternal side) have also journalistic experience, the former being a permanent member of the editorial staff of the Hindi daily, Nau Jivan, and the latter having worked in the daily Qaumi Awaz.

Farangi Mahal inspite of very limited number of its family members produced legal personalities also. All the three sons of Maulvi Ghulam Murtuza namely Maulvi Ghulam Muhi Uddin, Maulvi Ghayas Uddin and Maulvi Ghulam Jeelani were distinguished lawyers of Hyderabad. Maulana Ghayas Uddin's son, Maulvi Moin Uddin was Barrister and after practicing for some time became judge in Rampur and after merger of the state with U.P., became a member of the Judicial service of the state. The present writer himself took LLB, degree but preferred teaching to legal practice.

In the later days of its glory, Farangi Mahal participated in active politics also. It started from the Khilafat movement when Khilafat Committee was formed under the leadership of Maulana Abdul Bari and under this movement discontentment against the British rule spread throughout the country. In Bengal Khilafat committee was formed under the Presidentship of Maulana Shafi Hujjat Ullah who was arrested and kept in Birampur jail for a year. This Khilafat movement resulted in the desired Hindu-Muslim unity and Gandhiji himself paid several visits to Farangi Mahal. Under non-co-operation movement which began immediately thereafter, Maulana Salamat Ullah was in Jail along with Pandit Nehru and other Congress leaders. Immediately before independence politically the family was divided into three groups. The group led by Maulana Jamal Mian were Muslim Leaguers; those who were the followers of Maulvi Hayat Ullah Ansari,were supporters of Congress and some younger people influenced by the Communist party were its

sympathizers. After independence the group led by Hayat Ullah sahib prevailed and almost everyone who was interested in politics became his follower.

The ladies of Farangi Mahal always played important role and all the matters related to ladies of the families of the disciples were entrusted to them. Even at that time they had the required standard of education and Begum Sughra Ansari, daughter of Maulana Abdul Bari and wife of Hakeem Merajul Haq, had very good aesthetic sense and composed poetry in Urdu. With the spread of the modern education they took even keener interest than the men folk and both in India and outside not a single lady of the family can be found without proper education; and many of them are those who have been holding high posts in educational fields. Thus Dr Ghazala Ansari, M.A., Ph.D., wife of Dr Anwar Ansari, was Professor and Head of the Department of Education in the Aligarh Muslim University; Dr Hajra Waliul Haq, wife of the present writer, was Double M.A., Ph.D. and was Principal of Talimgah-i-Niswan College, Lucknow (unfortunately both of them died the former in 1999 and the latter on April 19, 2000. The wife of Dr Naseem Ansari, Dr Zeenat Ansari, retired as Head of the Department of Pediatrics from the J.N.U. Medical College Aligarh; Begum Saida Ansari, wife of Dr Mehdi Ansari, retired from the post of Assistant Librarian of the Maulana Azad Library, Aligarh; Begum Qurraisha Latif, wife of Mr Muhammad Latif Siddiqi, retired from Karamat Husain College. Naseem Fatema, wife of Mr Muhammad Shoaib, has been a teacher in Nauryug Degree College, Lucknow and also in some educational institution in Renukoot where her husband is in service. Begum Fakhir is serving in the City Montessori College Chowk, Lucknow, and a daughter-in-law of Maulvi Lutf Ullah *bin* Maulana Sana Ullah (who is also a grand daughter of Maulana Noor ullah) holds a doctorate degree. Safia Rizvi, wife of Mr Abdul Wahab Ansari, holds a B.Ed degree. Sumaira, wife of Salim Anwar ul Haq, the son of the present writer, and Fariha Ansari, wife of

Salim Ansari, son of Dr Nasim Ansari are both Technically Qualified in Computer Science. Shahnaz Fatema, wife of Mr Sidrat Ullah, son of Mr Hayat Ullah Ansari, is M.A. in Political Science. Samina, wife of Dr Tariq, son of Maulana Khalid Ansari, is a Doctor

Modern education among the daughters of the family started with Begum Qudsiya, daughter of Justice Moin Uddin; and now almost all the daughters of the family have post graduate degrees. Thus Mrs. Abida Wajid, daughter of Maulana Manzoorul Haq, is M.A. in Psychology, M.A. in Urdu and M.A in Sociology and served as Lecturer in Shibli Degree College, Azamgarh and also in Islamiyah Degree College, Indore. Mrs. Farzana Reza, daughter of Mufti Reza sahib, Mrs. Nuzhat, daughter of Maulana Noor Abdul Ali, Subuhi granddaughter (maternal side) of Maulana Fazl-i-Haq and a daughter of Maulvi Lutf Ullah have Master's degree in Urdu. Subuhi's (who holds a B.Ed. degree also) eldest sister Shameem Fatema is M.A. in Political science and is also an L.T, The latter's younger sister, Naseem Fatema wife of Mr Muhammad Shoaib and her daughter Saba are M.Sc. and same is the case of Dr Mrs. Salma Jalil, daughter of Maulvi Saeedul Haq who is M.Sc., Ph.D. and has retired from the post of Research Scientist in the Govt. of India's Research Institute in Hyderabad. Mrs. Shama, daughter of Dr. Anwar Ansari is also M.Sc. Shamim Fatema has retired as Lecturer from the Karamat Husain College and Subuhi is still serving there. Aisha Ansari, daughter of Mr Rafi Ullah, is M.Sc. Tasneem Aziz (Mrs. Sheema Ali), a daughter's daughter of Justice Moin Uddin, is M.A. Her sister, Kaneez Fatema (Talat Taj Uddin) is M.Sc., M.Lib. and her third sister, Anjum (wife of Mr Aleem Habib Ullah is also M.Sc., B.Ed.

In the field of technical knowledge the daughters do not lag behind. Durre Sameen, daughter of the present writer (and her husband Ahmad Shakeel Hashmi also) have MBA degrees and so is the case of Aisha, the daughter of Maulana Khalid in Pakistan.

In Pakistan, Humaira, daughter of Mr. Amin Ansari, is an Engineer. In the field of medicine Dr Farida, daughter of Maulana Jamal Uddin Abdul Wahab is professor in the Medical College of Malaysia where she lives with her husband. Dr Shamima, daughter of Maulvi Saeedul Haq does private practice in England. Dr Zeba, daughter of Dr Naseem Ansari, is F.R.C.S and lives with her husband, Asad Ansari, in Canada; and Dr Tanveer, daughter of Dr Anwar Ansari, is in U.S.A. Massarrat Fatema, daughter of Dr Zubair Rasheedul Haq, is doing M.B.B.S. from some Medical College of Europe. Zoya, daughter of Dr Naseem Ansari, is Engineer and lives with her husband, Ahmad Fatehally (also an Engineer), in Bangalore. All the members of the younger generation whether living in India, Pakistan, U.S.A., Canada, Saudi Arabia, Newzeland or elsewhere are highly educated.

Farangi Mahal with its very limited number of members is moving with time but it is to be seen whether it continues its real mission, the service of Islam without any prejudice against the followers of other religions. Only future has a reply (Some of its members with modern education like Dr Salma Jalil, Dr Shamima Quraishi are busy in missionary activities in Hyderabad and England and Maulana Tariq Rasheed is working for the same purpose in U.S.A. and it keeps the hope alive that the mission of the family will continue in future also)

THE END

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